# An Examination of the Axioms of Royal Arch Freemasonry

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Royal Arch Freemasonry

by The Temple of THEM
(AT 20 / 2026 CE)

**Dedicated To WLP.**

**W L G T W B**
**T I W I N I M**

**An Examination of the Axioms of Royal Arch Freemasonry**

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To THEM was gifted a small, red, privately printed, 78 page book, published in 1941, that holds the secret doctrine of Royal Arch Freemasonry (RAFM) available nowhere else from the entire history of Freemasonry. It is not catalogued, copied or distributed outside of its intended recipiency – nor in the possession of non–Freemasons, entirely absent from internet era archives – and is, even to today, protected as sacrosanct since at least the 1740's (approximately 286 years) as part of the conspiratorial Brotherhood's private occult society.

The little red book in question is so extremely rare, that it has been digitally copied out verbatim and spread to a variety of archives to ensure its perpetual transmission.

Throughout, it uses acronyms and abbreviations which will be known, or can be learned; to those interested its cloaked terms are discoverable from available treatises and 'leaks' on RAFM through relevant research. Though, on occasion interpretations have been supplied for reader convenience **[emboldened and enclosed in square brackets as such]**.

As we work through the teachings of RAFM, and repeating them as recorded, we will highlight the psychological steps that work to bind allegiance, such as using sound, word, actions, and visuals;– and attempt to illustrate how a man (then Men, then Man) is held captive by and to an ideology through ritual that gives him a leave of responsibility to the Physical in (delusional) pursuit of the Spiritual.

We will examine how these concepts communicate symbolic insights and sympathies into the nature of things and re–frame the reality of the universe for the Initiate. However, many of the mystical and occult aspects of the rituals of RAFM, while of general interest to the uninitiated and specific interest to the occultist, scholar or historian, are not expanded upon herein except where they intersect with an explanation of the nature of Magico–Politics. Our commentary will be ***[emboldened with italics enclosed in square brackets as such - 9]***.

As was done with the Axioms of Scientology, this dissection of the axioms of RAFM contained therein (and revealed for the first time) aims to illustrate how its Forms are crafted and reveal an invisible step in the escalation ladder that begins by dominating the psyche through ritual to magically enmesh, entrap and ensorcel its members, until a critical mass of power is achieved leading to the dire straits of today's (20 Anno Tendrilis / 2026 CE) Magico–Political battlefield of a compromised planet continually confused by trying to interpret Religious zealotry through a Realist military framework.

At the time of writing, since 2023, Israel has been engaged in genocide and innumerable war crimes, and has murdered a minimum of 80,000 people.

Recently, it passed into law the right to hang to death Palestinians convicted of injuring Israelis. Its aim is to eradicate every person foreign to Israel from the region of land once possessed by the twelve tribes promised to the Jews to effect a holy prophecy – an ancient goal being achieved through radical Zionism. Realism, via the military application of reason and assumption that State actors are rational actors making rational decisions, is at a complete loss as to how to explain, manage or stop its incendiary absolute violence or its complete disregard for international law, human decency, or human mercy. Accompanying the theatre of war are two verbal mantras; the multitudes of the helpless in thrall to the illusions of State sovereignty who are ineffectually stating 'this is not our war', and the brainwashed masses deluded into parroting Realism doctrine that 'our country has a right to self-defense'. The situation is dynamic, and even during the editing of this publication the President of the United States has made a severe escalation, declaring that 'A whole civilisation will die tonight (referring to Iran), never to be brought back again'.

We have never stood idle, and continue to struggle to wake the world up to the endemic practice and role of Magic in Magico–Politics. Israel cannot be impacted Politically; it's actions, resources and impunity are shored by the reigning superpower of the USA, whose equal disregard for international law reveals the Magi's true capability and intention, of which the sleeping world has long been unprepared, unwilling to acknowledge and utterly deceived as to its danger. Therefore, it must be effected Magically. It is difficult to grasp the magnitude of danger presented, let alone to communicate the depth of offence reflected, of the audacity of mortals to hijack the immortal to further man–made temporal pursuits. The World will someday ask, how did this juggernaut of utter destruction happen, and it is at that junction it needs the tools to restore its understanding of forms and forces inherent in magic and politics – if not in the majority (leading to evolution of collective perception), then at least, in the Few who will Remember to preserve them.

*“You search the Scriptures because you think that in them you have eternal life; but it is THEY that bear witness of Me”* – Christ, (John 5:39).

[BEGIN]

# The Ritual of the Holy Royal Arch

As Revised and Adopted by the Committee appointed by the Supreme Grand Chapter of Victoria to secure uniformity of working.

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Printed and Published Privately
for
Supreme Grand Chapter of Victoria

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**[Signature]** P.G.H
Grand Scribe Ezra
1941

LAYING OUT
of the
CHAPTER

The Tessellated Pavement should have an indented Border of Purple and Crimson.

The Altar shall be placed in the Centre of the Pavement and Surrounded by Six Lights.

**First.** – Place the A. in position over the B.S.

**Second.** – Place the 3 lesser lights in position so that the A. is in the centre of the Δ formed by those 3 lights, Apex to the West.

**Third.** – Place the 3 greater lights in position to form the greater Δ with its apex towards the E.

The six lights on the Pavement should be burning before the Chapter is opened.

***[A Mysterium is begun by introducing impactful symbolism whose meaning is not known to the non–initiate or Neophyte. The centrepiece of the ritual space, with the obviously important adornments and objects chosen to be displayed (by those conducting the ritual space), indicate that symbolism's immense gravitas, delivering a powerful first impression.***

***Those undertaking the Royal Arch, are already Master Mason's [MM] initiated into Three Degrees, (of which the Royal Arch constitutes the final part of the Third Degree), and are less likely to be surprised by unfamiliar symbolic architecture – possibly more surprised by the extended revelation of mystical depth by which the Craft describes itself at the summation of this Degree. Yet, even with experience, this ritual is still new to them, that makes them a beginner with no knowledge of the ritual, and essentially, a Neophyte; and we shall fold those completely new to Freemasonry, and MM, into the same term for the time being, and for reader convenience and as 'Neo.'.***

***Where magic is concerned, similar principles of psychic impression, described as follows, would have applied when the Neo. was undertaking their First Degree as an Entered Apprentice [EA], applied to the MM in their experience of the Royal Arch, and apply to the creation of awe on those unfamiliar with magic in general, or the internal ritual work of Freemasonry specifically. As we will see, the physical trappings are less important than the psychic bindings.***

***Minimal associations of two colours and six lights, directly contrast the hundreds of black and white squares of the tessellated pavement,***

***emphasizing that among numerous things and potentialities, these things are of key importance.***

***The mysterious nature of the objects prompts the natural pattern–seeking apparatus of the human being to want to know what they are for and what they represent that can make sense as to why they are being shown to them. Essentially, a calculation takes place within the observer to gauge whether the environment is safe or dangerous; a calculation that human beings traditionally make with all objects in their surroundings as part of their survival instinct. Military and intelligence training teaches trainees to conduct perpetual risk assessments and scan their surroundings to note the particulars of exits to any room they enter, for instance. In theory, the Neo., having never seen such symbolism before, cannot be sure of the risk it poses in being presenced, and this vortex of uncertainty increases the lure of the Mysterium through mystery by triggering the fight-or-fight response releasing adrenaline that makes the experience more tense, adding to the reverence and holiness of the ritual aura, and those conducting it.***

***The Neo. is bio-physically put on guard for the unexpected, and is immediately forced to rely on those present to make sense of the objects for him to determine if they (and those persons present) are safe or dangerous, that is, if they pose a risk to the Neo. through what they represent that he is or may be unaware of – 9]***

The Altar is a double cube, pure white, and bearing on its west side the initials of the three G.M.'s, and below them the T.T. The top of the Altar should be fitted with a square plate of Gold bearing a Circle and Triangle of the same metal; the apex of the Triangle must be towards the E. The W. on the **Triangle** should be arranged to read opposite to the direction in which the hands of a clock move, the **top** of each letter being towards the centre of the Triangle. The W. on the **Circle** is read in the same directions as the face of a clock, the **bottom** of each letter being towards the centre; the first part is placed on the E., opposite the apex of the Triangle, and the two remaining parts opposite the two other angles. The three Hebrew characters to be placed on the angles of the Triangle – the Aleph in the E., the Bice in the N.W., and the Lamed in the S.W.

The Altar must be provided with a **Cover** of convenient size, and made of white satin fringed with crimson and tasselled with gold. The characters on the top of the Altar should be arranged immediately before the opening of the Chapter and concealed by the Cover.

The Shovel, Pickaxe and Crowbar, when not in use, should be placed on the Pavement, west of the Altar, and arranged so that the metal proportion form the base, and the handles the sides, of a Triangle, whose apex is towards the E.

A V.S.L., **[Volume of the Sacred Law]** supported on a cushion, and bearing the Sq. and Cs., **[Square and Compass]** arranged as in the M.M's. Degree, should be placed to the the North of the W.Ts. The Sword and Trowel are to

be placed on the Pavement to the South of the W.Ts.
The employment of an Arch or Dome in the Exaltation Ceremony is optional. When used, its position is to the West of the W.Ts.

Adjoining the Tessellated Pavement in the West should be placed a Kng. Cushion. The Volume of the Sacred Law, on cushions, should be placed in the East at the centre of the Pavement, and at the South–west and North–west corners of the Pavement, thus forming a Δ.
The Volume in the South–west corner should be opened by the D.C. **[Director of Ceremonies]**, F.A.Soj., **[First Assistant Sojourner]** and S.A.Soj., **[Second Assistant Sojourner]** immediately the opening of the Chapter is completed.

***[The effect of ritual with repetitive motions and intricate actions creates a sensory labyrinth, where meaning is gained and lost in equal measure. The intricacy makes the immediate suggestion of 'here is a people capable of extreme planning and detail in ways that are alien to me but of great importance to them'. The Neo. may silently wonder the equivalent of:- 'Is the placement of an object important, or is it the very way the actor walks to their place or the object, or perhaps the type of shoes they wear, or the squares they step on to get there, maybe everything I am witness to all has secret meanings of which I am unaware' – 'where does the mystery lie, what are its boundaries, what is incidental and what is purposeful?' These questions the curiosity of the Neo. cannot answer, and their attention is directed to the myriad of dots that define specific actions and punctuate the ritual, not the sinister grotesque of micro–movements that takes place along the lines that join those dots. There is so much new information entering the mind of the Neo. due to an atmosphere of important yet strange human activities unfolding, that is it overwhelming. And even, if it is underwhelming, there is still a carrot promised at the end of the stick for enduring it, that has an identical result however impressed or unimpressed the Neo. Is with the ritual itself.***

***Either way, the Neo. is aware or made aware that what he is seeing is not for everyone, but for a very special clientele who have proven themselves thus far, so that they may progress further. The underlying or implied suggestion is that these are people capable of long–term, intricate sequential steps carefully planned out to the Nth degree – the kind of people capable of executing large projects with immense detail, an abundance of resources, and in complete secrecy in the midst of one of thousands of public buildings specifically built for the task, immediately providing a backdrop to the requisite comprehension of an Initiate.***

***More importantly, if they are capable of this – what else are they capable of? The association to an ability for arduous work, and creation and management of the principles of architecture via a craft of geometric mastery requiring immense labour and ostensibly thousands of years old - gestates the understanding that these are***

***people willing to get their hands dirty and sweat over their achievements, with precision and planning every step of the way, and have been doing so for a very long time. The Neo. is likely to feel a sense of mixed fear, pride, elation, awe upon recognition of the Lodge and their own presence/person in its illustrious history. The book on the altar, further reinforces the longevity of these people's practices, it signals that these meetings and rituals have been taking place for such a length of time that they have their own codified laws, rules, concepts enshrined into a printed book. Together with the arcane space and magico-historical magnificence of the Mason lodge, the ritual accoutrements, the intricate actions, the strange symbolism and the realisation of their own growing power tied to such a powerful magical egregore – the Mysterium asserts itself strongly on the Neo. – 9].***

The Ensigns, the distinctive bearings of the Twelve Tribes of Israel, are to be placed along the North and South sides of the Tessellated Pavement. In the following description of the Ensigns a number has been assigned to each so as to facilitate reference. Those which have been given odd numbers are to be placed in the **North**, with No.1 as the most easterly; those with even numbers in the South, with No.2 as the most easterly. **[Table as Shown Follows]**.

***[The unmistakable veneration of Judaism is emphasized here, clearly declaring 'This operation and these people are allied to the religion of Judaism'. This much would already be known via the entry requirements into Freemasonry, but in this ritual space and the Degree of the Royal Arch, that allegiance is amplified – 9.]***

| No. | Tribe | Color | Device |
|---|---|---|---|
| 1 | Judah | Crimson | Lion and Sceptre in Gold. |
| 2 | Issachar | Sky Blue | An Ass crouching between two burdens. |
| 3 | Naphtali | Blue | A Hind let loose. |
| 4 | Zebulon | Purple | A Ship. |
| 5 | Asher | Purple | A Golden Cup. |
| 6 | Reuben | Scarlet | An Agitated Surface of Water. |
| 7 | Dan | Bright Green | A Horse throwing his rider, a serpent hanging to the fetlock. |
| 8 | Simeon | Yellow | Sword and Dagger (instrument of cruelty) |
| 9 | Benjamin | Green | A Ravening Wolf. |
| 10 | Gad | White | A Troop of Horsemen |
| 11 | Manasseh | Flesh Colour | A Vine by the side of |

| | | | |
|---|---|---|---|
| | | | **a Well.** |
| **12** | **Ephraim** | **Green** | **An Ox.** |

The four principal Banners represents the standards of the leading Divisions of the Army of Israel. They are:–

| | | |
|---|---|---|
| Judah | Crimson bearing a Lion and Sceptre | |
| Reuben | Scarlet | A Man |
| Ephraim | Green | An Ox |
| Dan | Bright Green | An Eagle |
| | | |

The Emblematical Banner of the Royal Arch is white, and bears (in gold) the mysterious T.T within a Triangle. It is placed in the East in the middle, and the four Standards are placed two on each side of it from North to South, as follows:–

Ox. Man. T.T. Lion. Eagle.

For Lecture purposes it is usual to provide a Banner–pole, on which is mounted a large design illustrating the Jewel of the Degree. This Design may be kept in the S.E corner of the Chapter Rooms until required. The Charter must be displayed at every Convocation.

The three Principals, Z., H., and J., are stationed in the East; their Robes are Crimson, Purple and Blue respectively; their Collar–Jewels are the Crown, the Eye and the Open Book, each irradiated and mounted on and within an Eq. Tri. **[Equilateral Triangle]**. The devices upon their Sceptres are:– Z., a Crown; H., an Eye; and J., a Mitre.

Scribes E. and N. wear dark blue Robes with white sleeves; the Jewel of both Offices is the Crossed Pens on and within an Eq. Tri.

The Three Sojourners wear White Robes. The Jewel of the Principal Sojourner is the Sun within an Eq. Tri. And upon it a Square; that of the two Assistant Sojourners is a Square on and within an Eq. Tri.
The Jewels of the remaining Officers are as follows, each on and within an Eq. Tri.:– Treasurer, a Key; D.C., Crossed Staves; Choirmaster and Organist, a Lyre; Janitor, a Sword. The Stewards wear an Eq. Tri., without any additional device.

## General Instructions.

The Principals and Officers should be clothed before the Opening Ceremony commences, the Principals standing in line in the West and the Officers being in their respective Stations.
No Companion may take the place of a Present Principal in any portion of the Ceremonial Work or Lectures unless he be of at least equal rank with that of

the Principal whose place he is temporarily filling.

The Sojourners when carrying their Batons do not salute. The Director of Ceremonies may carry a Wand or Baton, and when doing so need not salute. He may lead in Ceremonial Work.

***[Salutes and batons possess a militant air – and the subtle threat of a connection to organised violence. The hierarchical set up of stations not only shows the channels of power flow upward and into people occupying stations unseen who are behind this whole affair of setting up this Chapter, and all the thousands of others;- but convey that there are strict allocations of and to roles, carefully managed and attained, with limits of what is permissible in each station - a Ziggurat of degrees of power and knowledge that the Neo. must also accept and adopt to proceed, forced to wait at each gate in turn, which can only be opened with the Right Action – 9.]***

In balloting, the First Assistant Sojourner will distribute the material, the Principal Sojourner will collect the ballot, and the Second Assistant Sojourner (after the result of the ballot has been announced) will collect the remaining material. The ballot box must be examined by the three Principals before after the ballot is collected, and the result of the ballot announced by the First Principal.

No Candidate shall be Exalted unless he shall produce, previous to entering the Chapter–

(a) His Master Mason's Certificate, or

(b) Sufficient evidence as to the date of his Raising to the Third Degree. (He must have been a Master Mason for at least six calendar months prior to the date of his Exaltation).

All Exaltations must be carried out in strict accordance with this Ritual.

All Officers should thoroughly memorise their Work, as reference to printed or written books of Ritual (or to extracts therefrom) is **not permitted** in open Chapter.
The First Principal may, when lack of time makes its really necessary, curtail the **Closing** Ceremony by omitting the portions indicated hereunder:–

**Closing.**– Omit portion from “Ex. Comp. J., whence come you?” down to end of Scripture Reading by P. Soj who remains in his station. D.C. then hands V.S.L. from N.E. to the three Principals, who descend from the Dais to receive it. They take the Closing Ob.: “As we three did meet and agree,” etc., seal same and V.S.L. is replaced by D.C. In E. Z. then says: “Comps., you will assume the attitude of Prayer with the P. or S. Sn.” The Prayer is delivered and the Ceremony continues in the ordinary way.

Every Candidate on his Exaltation must be supplied with a copy of the **Laws and Regulations** of the Grand Chapter; also with a copy of the **By–Laws** of

the Chapter. This should not be done until the **completion** of the Ceremony.

When Candidate is being restored to L., **[Light]** all L.'s **[Lights]** with the exception of those around the A. **[Altar]** are to be extinguished.

The Ceremonies of Installation of Principals and Investiture of Officers are to be conducted in accordance with the approved Ritual.

***[The memorisation of this book here revealed, is a security measure to prevent unauthorised distribution or sharing of the total work. By sectioning off what can be known, and what can be shared, information leakage is controlled – especially when the threat of execution/death is introduced to those who share the Lodge's secrets with outsiders (known as the Profane). A notable and rare example of a female Freemason can be found among its historical anecdotes in which, by secluding herself to spy on proceedings, her eavesdropping let her understand that death was the risk of revealing such secrets. After her presence was discovered by the assembly, her fright apparent, but her death clearly wanting to be avoided, she was sworn into Freemasonry, serving it until her natural death. In terms of security measures taken, its effectiveness can be demonstrated by the fact that this content has never been made publicly available since the origins of the Royal Arch some time in the 1740's. That is, a massive span of inviolate secrecy extending over 280 years;- that's older than the the date of the First Fleet making landing in Australia (1788), and the founding of America (1776).***

***When you enter into Freemasonry, it becomes immediately apparent that here is a global brotherhood of antiquity spanning every station in history. Whether royal, papal, military, government, judicial, financial, corporate, – those who can help, or hurt you, are Everywhere at all times – and you will never not face the real risk of being under the watchful (and if necessary, vengeful) eye of an invisible cabal. The primer of first steps, and specific closed gates where one can only go so far and must then earn a degree of trust and loyalty through demonstration, subtly and then overtly, makes this premise abundantly clear. Since the rewards for such belonging are immense – few have ever betrayed Freemasonry, and even of those that have, none have ever shared the contents of this book. Perhaps one of the most successful practices of Freemasonry is its deceptive ability to project itself as innocuous eccentricity and allied to God.***

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***We see an interesting option to cut short sacred ceremony due to 'lack of time'. This indicates two things. Firstly, that the Lodge is aware of the conflict of partaking in lengthy ritual vs. everyday life engagements, but it offers the means to shorten such ceremony, which says the length of the ceremony itself is really not that important, rather the formality involved to secure the desired result of the***

***procedure, is. Secondly, regardless of the length of the procedure, the important thing is that the Lodge is ceremonially closed, and it is that point the Lodge wishes to make. A ritualised formal announcement of 'this signals the end of your time <u>here</u>, before you go out <u>there</u>'. In effect, it creates a temporal threshold of alternate dimensions, similar to nation Statecraft creating an inside/outside by drawing a circle (territory), or a door;- wherein, the Lodge indicates a fundamental division of being, behaviour and bondage inside the Lodge, vs. out there beyond the Lodge, and formally acknowledges there to be a difference one must observe. The means by which the Closure is done can be lengthy or shortened, so long as they occur. It is the equivalent of reading out what's for dinner on the menu then serving the meal vs. just serving it up with a brief description: as in both cases the end result is getting your meal.***

***Another interesting facet is the illustration of democracy, i.e. a show of letting chance do its thing without internal interference in voting, even as Freemasonry is a process of global collusion. The meaning of such a display illustrates the difference between an understanding of a Neo. who thinks they will retain the power to control things through a fair and just system;- vs. the knowledge of the Master(s) who know decisions are made elsewhere, i.e. not at the final polling booth, but along the way through secret discussions, offers, acknowledgements, assurances, promises and so on to pre-purchase magico-political fealty prior to the 'surprise' outcome performed as another formalised ritual–9.]***

**Ceremony of Opening**
**–a–**
**Royal Arch Chapter**

———

**The three Principals, properly robed, take their places in the West, in line – Z. in the centre, H. on his right, J. on his left.**

Z.–Companions, to order. Ex. Comps., assist me to open this H.R.A. Chapter (Comps. assume P. or S.Sn.).

**(Principals advance by 7 steps, H. and b. at 3rd, 5th and 7th. At 3rd step Z. says:–)**

Z.–O Lord God Omnipotent!
**(At 5th H. Says:–)**

H.–O Lord God Omniscient!

**(At 7th J. Says:–)**

J.–O Lord God Omnipresent! unto Whom, all hearts are open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name. S.M.I.B. **[So Mote it Be]**

**(Ps. form △, Z. taking one step back and still facing E. The V. of the S.L., is opened at Isaa. xii., supported on the Principals' open left hands, right hands joined upon it as in G . .p.)**

Z., H. and J. **(alternately)**: We three do meet and agree – in peace, love and unity – the S.W. to seek – and not to reveal the same – until, we three – or three such as we – do meet and agree – agree – agree – agree. **(This ob. is sealed by each and the V. of the S.L. replaced).**

**Z. and H. advance to the the E. by the N. side, and J. by the S., h and b. at 3rd, 5th and 7th steps. Halt at E., and form △, Z. facing W., and share S.N.H. and J. remove the veil, the three Principals inspect the Altar. All turn and take sceptres and salute, standing before their respective chairs).**

***[To offset the menacing realisation that one is surrounded daily by ordinary men involved in a shadowy high order in conspiracy across the planet, appeals are made to include that arbiter of Virtue and Purity, viz. 'God', that characterise the language and exoteric forms of Freemasonry. Not least, because while willing to lie to Men, a man is often plagued by doubts about the reality of the Divine, a potential for an afterlife, or the accuracy of those who pretend to have knowledge through conviction of it. The secret fear Men hold of reality is that it does, or may, have a Creator – and many that come to Freemasonry are already religious men – treasuring a (ill-defined) belief that God is sacrosanct, real, or at the least that Man must defer to his Judgement. Layered into this morass of moral, eschatological, spiritual nebulousness created by this sustained perpetuity of uncertainty, is fear of the potential risk to offend Him. Which, by proxy, is to offend the Lodge.***

***The specific phrasing of 'nothing being hid in the heart', or calling upon God to 'cleanse ones hearts of impure thoughts' (such as betrayal, reporting a conspiracy in realising the danger such a cabal represents and perhaps having second thoughts) is a thinly-veiled threat that makes clear the relationship of the Lodge to God, as an All-Seeing Eye. This moment of realisation is itself an initiation, for when one suddenly realises the world is far other than it was previously perceived as an unconnected scatter of humans going about their mundane business – attitude, and then behaviour, often changes. For there is an immense sobriety in the epiphany of realising to whom does or can one complain, report, reveal the risk inherent of a conspiracy of Men, if the one they expose themselves to as a whistle-***

***blower (read: traitor), has a high possibility of being connected to the Lodge itself? Calling on this fear, to purge the individual's independent thought processes through 'cleansing thought from the heart via the holy spirit' is where collectivism is introduced and begins to increasingly, then rapidly, and finally in totality take hold. We see the binding agreement not to perform specific actions until one is in the presence of one's associates (acolytes) and the utility of a 'buddy system' where one can only do certain things in the presence of others like him. Further, there is the subtle hint that one is in Sin, but may yet be loved if their heart is pure – with the obvious opposite implied of danger and a response from the Lodge if one is not –9].***

Z.–Ex Comp. J., whence come you?

J.– From Babylon, the land of the Captivity, M.E.

Z– Ex. Comp. H., whither are you journeying?

H.– To Jerusalem, the Land of the Promise, M.E.

Z. (to J.)–What has induced you to leave Babylon and go up to Jerusalem?

J.–M.E., Cyrus, the King, hath released us from our long captivity in Babylon, and hath permitted us to return to our own land, in order that we may assist in rebuilding the Temple and the Holy City.

Z. (**to H.**)–Have you any further object in view?

H.–We have, M.E.; we hope by a diligent search among the ruins of the Temple to recover the long– lost genuine Ss. **[Signs]** of a M.M.

Z.–Ex. Comps. J. and H., we will assist you in your pious endeavours.

Z.–Comps., you will assume the attitude of prayer, with the P. or S. Sn.

J.–May the glorious majesty of the Lord our God be upon us. Prosper Thou the work of our hand upon us. Yea, prosper Thou our handiwork. S.M.I.B

Z.–In the name of the T. and L.G.M.H., to Whom the H.R.A. Of Jerusalem was originally dedicated, I declare this Chapter duly and solemnly opened.

(*** * **by Z., H., J. alternately.**)
S.N. *** *; Jan. *** *

***[The repetition of ritual words is akin to a mantra, it continually reorients ones priorities and perspectives to a Master Form – that is, a constraining of what is possible through a boundary of what is discussed or considered important to discuss or convey. For instance, one does not casually talk about the best way to make chicken soup***

***with one's commanding officer in the military, one says 'yes sir' or 'yes ma'am' and deviance from this protocol is quickly, firmly established with sanctions and punishments. While the essential message of Freemasonry's rituals may not be clear to the Neo. just yet – both the Alpha and Omega (beginning and end) of RAFM contain the essence of its work in summary forms and aims so as to make it crystal clear. Both during inception (the initial stage) and enlightenment (the revelation stage) the theme cannot be missed:- Royal Arch Freemasonry is entirely devoted to the 'Rebuilding of the Temple and the Holy City through the Return to Our Own Land'.***

***For those confused about Israeli goals and its campaign of mass murder, torture and abject human cruelty, we need only review world history to see the medievalism that has been concealing itself beneath various polite, reasonable, facades that have facilitated the psychic sneak attack of which THEM have warned. Those systems characterised by their philanthropic veneration of human life (often zealously so) have dropped their veneer of being part of 'a system of international relations' to assert zealous right to clear and reclaim the land once occupied by the twelve tribes - at <u>any</u> cost. It is interesting (and tragically useful) that this article is being written now, as at any other time, our warnings could have been dismissed as alarmist, even fictional. Now, that pretense of co-operative respectability and sanctuary for the highest of human protections, long hiding itself in plain sight as democratic champions horrified by holocaust to motivate others to stand on a civil liberty-eroding 'x' so such horrors could never happen again, has dropped its mask and revealed its cold and alien face. These unmasked powers and their 'exceptionalist national security ideology' have expertly entrapped the world via pressure points such as those described in the (forged) Protocols of the Elders of Zion, and globalised its economies so that punishments can be meted out to any nation who dared cause a problem. Rather than sustain their farce of co-operation and responsible governance, they have demonstrated their utter contempt for their allies or the fallout their aims will have on the total globe, as they slaver over their apocalyptic wars. Here, in the folding points of time from 1740 to present–day, we are fortunate to see both the beginning of the conspiracy, in the seemingly innocuous seeds of oaths and rituals of groups such as Freemasonry - and the contrast of the end goal of the conspiracy and its human harvest by terror. It would be difficult to convince the reader that the former, leads to the latter at any other moment in time – but we live in such times that such convincing is no longer necessary, as the insane intentions of the Magi are visible to all. Let's not forget that Judaism is at least 2000 years old, and for all such time, there has been movements in the background and foreground mobilised toward fulfilling the prophecies in their holy books – 9.]***

## Ceremony of Closing

**–a–**
**Royal Arch Chapter**

**_____**

(After 4th Rising)

Z.– Comps., assist me to close this H.R.A. Chapter.

Z.–Comp. P.S., what is the constant care of every R.A.F.M.?

P.S.–To prove the Chapter closely guarded, M.E.

Z.–Comp. S.N., you will prove the Chapter closely guarded.

S.N. (**opens door, sees Janitor at his post closes it, and with Sn.)** –M.E., the Chapter is closely guarded, and the Janitor at his post.

Z.–Comp. S.N., our next care?

S.N.– To see that the Comps. appear to order, M.E.

Z.– To order, Comps., as R.A.F.M.s.

Z.–Ex. Comp. J., whence come you?

J.–From exploring among the ruins of the Temple, M.E.

Z.–Ex. Comp. H., have you been successful in the object of your search?

H.– We have, M.E. We have recovered the long lost genuine Ss. Of a M.M., and are anxious to impart them to your Excellency.

Z.–Let those genuine Ss. be regularly communicated to me.

Z.–All Comps. will now form △ and share the S.Ws. In accordance with the Traditional Ceremony. **(All Comps. Share S.Ws. In their places; Z., H., J., in E.) (Apex of triads to be toward the E.)**

Z.–Comp. P.S., have you anything to offer for the benefit of the Chapter?

P.S.– I have, M.E. **(reads Isaiah xii., then passes up N. side of Chapter with Vol. And hands it to Z., retiring with another Vol. By S. side.)**

Z., H., J. (alternately)– As we three did meet and agree – in peace, love and unity– the S . . W . . to seek– so we three– do now agree – the S.W to keep – and not to reveal the same – until we three – or three such as we – do meet and agree – agree – agree – agree.

**(All Comps. salute the S.V., the D.C. conveying the one from the E.**

**down the S. side of Chapter, while the P.S. conveys the one from the W. up the N. side).**

Z.–Comps., you will now assume the attitude of prayer with the P. or S. Sn.

***[The importance of security and the protection of the Lodge by certain stations is made clear to the Neo. – not just through explaining the constant care of every RAFM, but demonstrating it in practice, casually revealing that there are Men ready and willing to act on its behalf, installed and nearby. It is not therefore, an idle threat. The secret signs serve as challenge coins serve to special forces, or code phrases to spies – to show familiarity with secret signs and produce them at the right time in the right way, to prove throughout the Workings of the Lodge that one is initiated and belongs there. In addition, it elevates one above others to know them, and being entrusted to guard them – not to say that ritual performance is an extension of body-politic. Wherein, the ritual words and phrases conduct the Man through motions he may neither recognise nor understand, but the tie is one of being instructed verbally to perform kinetically and automatically on command. Once again, the inference is that of a military regiment, in fact, an army, ready and willing to do what it must to protect RAFM, including to act against the Neo. if required. This threat, elicits fear, masked as respect, that forces silence. A Mysterium works because rituals are magically assymetric; a Neo. understanding of the symbolism is not as deep as that of a M.M, and to make sense of the strange, there is a willingness to submit to trials and tests to (and risk) to discover what it all means. That is, to ascend the pyramid toward the apex where the Priests are located, hoping to join, if not merely to see them for oneself;- to reveal more of the Men behind the Curtain, who are no false Oz, but in league with Ozymandias –9.]***

**Prayer.**

J.– O Almighty God, G.A. of this stupendous universe, Thou who hast filled the immensity of space with innumerable systems of worlds, and hast enlightened each by its central sun and their attendant moons; yon glorious and amazing phenomena which beautify and adorn the celestial hemisphere – for the heavens declare Thy glory and the firmament showeth Thy handiwork – Thou who hast often declared that where Thy sacred name is placed there will Thine eye be also; inspire, we beseech Thee, these Thy servants with Thy preventative Grace that they may be ever careful not to transgress Thy sacred law, and may they place their whole trust and confidence in Thine Almighty power and protection; grant us that peace which the world cannot give and pardon our offences as we forgive those who offend against us. S.M.I.B.

or

Supreme and Incomprehensible I Am, may the sincerity of our feeble exertions meet with Thy Divine approbation, may our endeavours to disseminate the

knowledge of Thyself and of Thine attributes be crowned with success, and may our Order be blessed with peace and firm continuance, through Thine Almighty protection. S.M.I.B.

***[Arguably, prose–wise, poetically–speaking, there is some beauty to appreciate in religious prostration– but this is more accidental than anything else; and a truly dire misappropriation of the Divine, echoed across all organised religions in their struggle to efface themselves in their madness caused by Incomprehension.***

***Such prostrations genuine and mundane aim, though appearing glorious in its theatrical spectacle of humility, is to create a supra-personal force (an Egregore) outside of human time and space to which the Neo. is beholden, and most importantly, to which any slight will be considered a grave even deadly offense.***

***Clear and lucid: God is not vengeful, nor watchful, simply omnipresent. He does not judge nor preside. We, will judge ourselves, when we depart and discover the Light that puts Earthly living into perspective by the majesty of its non-earthly tension, and weep, that we did not live accordingly to honour that Light. But He does not intervene in human affairs in any moral capacity as an overseer – that is the imagination of Men, who understood the power to force men to their knees (and toward specific actions) lest they upset their Creator and Creation, which in turn allowed genuine humility to be artificially weaponised.***

***The impression one is given is that the Brotherhood seek to protect the Neo. from the holy wrath of the Almighty, and that they are doing their best to see he does not get smote (killed). Indeed they are asking the Lord to help them be graceful toward those who offend against the Lodge, subtly implying the pre–existence of great wrath without the Lord's help to mitigate their vengeance. These implications of power and violence dominate RAFM, but are delivered liminally in what is unsaid by what <u>is</u> said. Ending pronouncements with So Mote It Be indicates the executive power of the Lodge to control the forms and forces that come into or leave, Being. Furthermore, the Neo. disobedience or offense would not just be against the Lodge, and Men, but against the Creator – an unholy trinity of blasphemy. The psychological pressure to avoid grave offense to God, is transferred to the Lodge and its members, in essence making of the Lodge an equal approximation of station to the Lord, where an offense against one is an immediate offense against the other. Thus, whatever the Lodge does or is, one must be careful not to cause offense to its Mortals lest they offend against the Immortal.***

***Psychically, this bridges the living temporal world with the eternal angelic realm, which elevates the consequences for transgression beyond the ordinary and into the supernatural. The penalty for transgressing against the Lodge might be limited by earthly power, but repercussions in the afterlife remain a possibility, an especial fear to***

***those who are already religious.***

***Despite facing serious implications from reigning magico-political adversaries the actions of THEM illustrate this premise in practice via seeking to complete the geas tasked to RA by the Nameless One of eradicating religion so others may better see God without human distortions such as those promulgated by major religions. It is out of terror to weep before God for not revealing his Light through THEM, following departure, that propels us to dispel the Abyss.***
***For even through the entropy of time or by human intention, one were to remove belligerent beings from their stations and pulpits;- the ideology, the framework, of the Magi, persists. Without understanding the framework, one cannot appreciate the finished cathedral, nor why or how it was built, or sustains itself through the hands of many –9.]***

Z.–Comp. P.S., the labours of this Convocation being ended, you have my command to close the Chapter. (*** *, alternately by **Z., H., and J.)**

P.S.–In the name of T.T.A.L.G.M.H., to Whom the H.R.A. of Jerusalem was first dedicated, and by command of the M.E., I close this H.R.A. Chapter until (deliberate blank space) of which (deliberate blank space) and it is closed accordingly, *** * **(alternately by the three Sojs.)**

S.N. *** *, Janitor *** *

**Z. (extending both hands)** – Glory to God on high.

**H. (extending both hands)** – On earth peace.

**J. (extending both hands)** – Good will towards men.

***[To offer a secondary option of prose shows the intention of the delivery is not reliant on the words spoken, but to impress the above discussed on the Neo. The former version being likely used when there are individuals of which the M.M has some degree of doubt or who may need a deflation of pride to inculcate deference – and the latter version when in the company of known brothers, where a reminder of the necessity for loyalty to the Work is cursory –9].***

**(Closing Hymn).**

P.Z. (approach A. with reverence after breaking up Ws. cover A.) – The Chapter being closed, nothing now remains.

F.F.F.F. and may T.T.A.L.G.M.H etc. R.A.F.M

**Closing Address**

Z.– Companions, you are about to quit this sacred retreat of peace and friendship, and to mix again with the world. Amidst all its cares and employments, forget not the sacred duties that have been so frequently inculcated, and so strongly recommended within the precincts of this Chapter; be ye, therefore, discreet, prudent, and temperate; ever remembering that around this altar you have solemnly vowed to befriend and relieve with unhesitating cordiality, so far as it may be in your power, every worthy Companion who may need your assistance; that you have promised to remind him in the most gentle manner of his failings, to aid his reformation, to defend and vindicate his character, whenever wrongfully traduced, and to suggest the most kindly, palliating, and favourable circumstances in extenuation of his conduct, even when it is justly liable to reprehrension and blame; thus shall the world see how sincerely Freemasons love each other.

But, Companions, you are to extend those noble and generous sentiments still further; let it be impressed on your minds, and let it be instilled into your hearts, that every human being has an undoubted claim to your kind offices; we, therefore, strictly enjoin you to do good to all, while we more particularly recommend to your care the household of the faithful. By diligence and fidelity in the duties of your respective vocations, by liberal benevolence and diffusive charity, by constancy and sincerity in your friendship, by your uniformly kind, just, amiable and virtuous deportment, you will prove to the world the happy and beneficent effects of our ancient and honorable institution. Finally, Companions, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with you and bless you for evermore. S.M.I.B.

***[In no short order the Lodge emphasizes here its most dangerous aspects:- the obligation to assist another Freemason in his endeavours; to act as a champion on his behalf; and to not interfere in his evils. A personal decree identical in restraint to the Westphalian Peace Treaty (1648) for nation states to rule sovereign over their own territory without interference from others. We have seen how successful such a pact has been, with most wars in the last two centuries fought by populations against their governments (intra–warfare) not against other nation states (inter-warfare). A separate treatise could be penned on the epidemic of domestic violence and its relation to imitation of behaviour exhibited by international policy here, but that would take us too far from the intended focus.***

***There is a sudden change of implication here, from threats of warning and danger in the case of offence to Lord or Lodge, to a carefully delivered command to the would–be RA Mason to be 'ready and willing, open and hospitable' to helping others with the trade–off of representing RAFM as a peaceful (non–conspiratorial institution) to the world at large (effecting the result of being left alone and perceived as harmless or benevolent) and in doing so earn the Love of God.***

***One's judgement is no longer individual, but collective – where once one might object to an evil, one doesn't just patiently accept it lest they themselves be judged for their own, they protect it and even***

***support it. A subtle transfer of one's own moral code that governs right (and wrong) actions has been effected, said code supplanted, and redefined, by the values of the Lodge. It's necessary to understand that inside the Lodge such ritual may seem limited – but when men of power recognise each other in the world by their fraternal signs, and collude and collaborate, those of evil and those of good are separately pursuing their own ends using the Lodge to facilitate bonds given that encourage the RAFM to ignore their own ethical, legal or moral codes to fulfil their oaths to the Lodge and its varied brothers. The World, cannot compete with the priorities apparently required by the Divine, and to see the physical realm as temporary makes it easy to see human life as expendable, suffering excusable. – 9.]***

**EXALTATION.**

**(The Chapter having been opened, the minutes read, and the Can. ballotted for).**

Z.– Comps., Bro. (space to insert name) is this evening a Can. **[Candidate]** to be exalted to the Supreme Degree of a R.A.F.M. Comp. P.S., you will retire to prepare him, and ascertain his proficiency in the former Degrees. Comp. Scribe E., you will accompany Comp. P.S. **(S.E. Salutes and with P.S. Retires.)**

**Without the door of the Chapter, S.E. will examine the Can.'s M.M. Certificate or obtain sufficient proof so as to satisfy himself that the Can. Has been a M.M. for the prescribed period.**

**S.E. then enters the Chapter and reports.**

S.E.––M.E., I have examined the Can., and find that he has been a M.M. For the prescribed period; he has signed the declaration and paid the necessary fees.

**(Outside the P.S. then proves the Can. In the three Degrees).**

P.S. (**to Can.**) – Do you seriously declare, on your honour as a man, and your fidelity as a M.M., that you will steadily persevere through the ceremony of being exalted to the Supreme Degree of a R.A.F.M.?

Can. – I do.

P.S. – Do you further pledge yourself, under the penalties of your former obligations, that you will conceal what I am now about to impart to you with the same strict caution as the secrets previously communicated to you?

Can. – I do.

P.S. – then I will entrust you with the P.W. **[Password]** leading to the Degree to which you seek admission. It is . . . . . which signifies “m.p.h.o.m.” This P.W.

is to be found in the 2nd chapter of Hosea. You will be particularly careful to remember this P.W., as without it you cannot gain admission to be exalted.
**(The Can. is then prepared by being clothed as a M.M., h.w, [Hoodwinked – head covered] and c.t. [Cable Tied] round his waist.)**

**(Janitor gives the alarm)** ** *

***[Hoodwinking is a term that implies a "sly act" of tricking, similar to making someone functionally blind to the truth, and derives from meaning to close ones eyes.***
***In Freemason ritual a Neo is hoodwinked by having a black cloth bag placed over their head. Psychosocially and magically, a lot happens at this moment. Firstly, without a visible face, a being loses the protections its face affords it as a symbol of power and mark of identity. This has the immediate effect of robbing the ego of its ontological** security, similar to some dehumanising techniques used by military/intelligence/prisons when processing captives.***

***ontological security refers to an imagined sense that one is 'safe' - as safety is non-securable for a creature destined to die. Our self-preservation methodology as a preoccupation of our mortality can only ever delay the inevitable (though some sorcerers discussed in the works of Carlos Castenada 'stalked death' in order to die when they intended). The same ontological security applies to the State which can never be safe and this is what makes the insane mantra of 'National Security' both extremely ludicrous and catastrophically dangerous to human life as expressing a collective contagious delusion that cannot be sated with an irrational impetus backed by absolute violence that it must.***

***Secondly, covering someone's head with a bag forces them to rely on their baggers to safely conduct them, creating a necessary bond with one's captor. Even where one has voluntarily been talked into wearing the bag, or accepts it with grace, due to survival instinct there is the ever-present fear that one may have been tricked into being put into a vulnerable position. As one is actually vulnerable, it creates an immediate dependency on those around them to safeguard them since they cannot.***

***Further, binding with the Cable Tow besides securing the bag around the neck (or the hands), presents another implied threat to survival via the control over ones ability to breathe or fight back (rescue oneself) and the potential for rapid death (less than 3 minutes). This induces helplessness. Together, these measures diminish the Neo. instinctual weapons of defense, including using its eyes for target acquisition, as means to scan surroundings, conduct risk analysis or identify faces/targets/exits/weapons/shelter, and severely impedes most people's ability to protect themselves if necessary as incoming danger is made invisible.***

***Effectively, the intensity of the ritual is amplified by sensory and kinetic deprivations that create vulnerability and dependency. Being plunged into darkness with the above dominating or introduced to one's thoughts can amount to a religious experience. Because we are generally rarely blindfolded, in ritual settings the experience is a simulated crossing of the Abyss; where for a moment we experience a living death. It resembles the primal state of being in the mother's womb, a re-enactment of being blind to the world, at the mercy of the elements and invokes a memory a priori to the ego's existence which terrifies it.***

***We are momentarily enveloped by the blackness we mentally expect to be present in and of death reminding the ego of a primal unformed state in the womb that predates its all-encompassing existence, adding to vulnerability. For we have few associations with such blackness, except for (mostly) voluntary sleep, but that often occurs in surrounds that we have secured. The Neo. experience the crossing with a simulacra of intact self-presence and awareness that we would not expect to have in that blackness after dying.***

***The removal of the bag and cable tow are likely met with relief, patience, masked defiance or gratitude to those who remove those impediments and restore the identity, faculties and power of the Neo. It is quite irrelevant what emotional state they adopt, as all states will be oriented toward self-preservation controlling negative expressions to save face in front of one's peers whom one hopes to impress, and because the personal attitude is unimportant – it is taking vows in front of others as well as invisible others that matters. Whatever the Neo. may feel, they have been bound to obedience. However, relief from the rush of oxygen and restoration of the face/ego will be welcomed whatever the internal thoughts, and a degree of appreciation gestated toward those who spared him when he was at his most vulnerable. This process helps to induce a sense of owing a debt in the Neo. for their captors' mercy a form of Stockholm syndrome (of identifying with the values of one's captors), captor being the precisely correct term for what has just taken place with the Neo. –swearing secrecy on forfeit of his life in a pyramid scheme that gathers puppet strings bunched in the hands of the puppet masters, and is controlled accordingly. It is for this reason that the world is compromised through its pride in 'honour', and mistakes inferior Man-Forms for God's superior truth – best conveyed, firstly, by the erasure of all existing religions and their lunges of explanation that litter their texts, and secondly, all secretive societies whose secrecy betrays their intention to deceive.***

***The Degree of the Royal Arch being the 2nd part of the Third degree, this book does not explain the warning already given to an appointed MM, after removing the hoodwink, that he has avoided being stabbed by the sword while wearing the hood, or strangled by the cable tow as he made his initial way around the lodge. See 'A manual of the three first degrees of freemasonry with an introductory key-stone to the***

***royal arch' by Carlile, Richard, 1790-1843, p.28'. This surprising nonchalance of killing the Neo. is likely met with surprise, relief, gratitude, dependence.***

***And all of this is the reality and intention of Initiation, to weave such magic through forms that our old sense of self dies and is reborn with a new sense of self, often elevated by a higher degree of understanding (and changed loyalties). This disturbing rebirth requiring curiosity/greed/willingness to submit to the ordeal is made possible on the proviso of being given a great reward for doing so. This is in fact, the very essence of what a Freemason can expect in their service ad infinitum;- to endure their role in the play, that they may be given a better role for their enduring.***

***It is important to appreciate that Freemasonry is not starting with a blank slate. It emerges as an incarnation of magical practice from other older earlier societies laden with magico-politics including merchants of death via an ancient legacy with assassins, spies and what is today called 'intelligence', and has endured over a span of time that has enjoyed the observation of every limitation of pose of the cosmic egg, or in other words, is aware of everything a man can and will do in every situation.***

***Some of these realisations will be subconsciously absorbed, while those of higher self-awareness (but not high enough) will bypass some thinking there is no danger in being initiated. Physically, no - it is the participation in initiation itself that is the dangerous part, for then the man is owned and never again, Free.***

***Note the reference to paying necessary fees, a further investment of a fiscal nature that helps bind one to the Lodge lest one's payment be wasted. The Book of Hosea referenced is part of the Christian's Old Testament, and denounces the worship of other Gods except Yahweh – so herein, as one learns of this book and looks up the relevant phrase they may be introduced to the keystone of Monotheism. No longer free to choose one's own God, the form he takes, the words he speaks, the values he holds, even the company he keeps* – the transference of one's spiritual understanding is demarcated by Jewish sentiments of Israelites being unfaithful to God.***

****Almost half the planet's population (approx. 4.5 billion women) are excluded from, but affected by, the bonds of Freemasonry – not withstanding many other core components of physical existence through disempowerment.***

***The reference to Mercy in said passage, doubles–down on the connotations of being unfaithful to God causing calamity, as transferable to the Freemason being unfaithful to God or the Lodge that venerates him - and here RAFM unfurls itself quite plainly not as a means to speak with or to honour God as a holy endeavour, but to commit oneself to pursue the holy aims of Judaism through***

***Freemasonry.***

***Clear and lucid: The idea that God 'agonises' over betrayal by Israel is perhaps ironically the quintessence of arrogance, vanity and pride typical of the imagination of Men, that they or their patches of dirt soaked in blood from savage ignorance, matter to God. Yet it is here that the Neo. becomes pledged to be a solider in an occult Israelite army to devote themselves to such aims, framed as holy work of great antiquity, not pathological madness.***

***Formalised rituals, with their structure, seriousness, pomp and ceremony help offset the zealousness of the endeavour that seeks to yolk men by invoking God. Hosea transforms and tramples God as an emotional lesser, similar to the style of the Greeks who delighted in creating gods that were crippled with the insecurities and neuroses of Men and acted like them - even acted on or with them. The struggle not to offend and do the right thing in all situations by all people is a constant human battle that characterises all religion – which seeks to perfect Men's actions to reflect their extension of God as perfect, and such Ideals to be a mirror of themselves.***

***Thus, do we get the righteous person who may think himself a saint even after piling bodies to the sun. The lure to think of religion as rational is unending, but it is irrational;- the Magico part of Magico–Politics that so confuses today's military analysts and realists who simply cannot fathom that land is being cleared and people destroyed to complete a holy prophecy and return of God, is an old form from when the world was old, and God sent Man mad through revealing Himself. It is through secret societies such as Freemasonry (in operation for about three centuries) that the chain of Men required to facilitate this prophecy has been forged, with such a chain having so many links vertically and horizontally across the global realms of power, that others, fooled and subjugated by the subterfuge of the noble bearing of a belief in a shared vision of world peace, are unable to comprehend it, let alone stop it. –9].***

S.N. **(giving the R.Sn.)** – M.E., there is an alarm.

**(Altar to be veiled by D.C. Using Sn. of F.)**

Z. –Comp. S.N., you will ascertain the cause of the alarm.

S.N. **(opens the door and says, not too loudly)** – Whom have you there?

P.S. **(to S.N.)** – Bro. (space inserted for name), who has been regularly initiation into F.My., passed to the degree of a F.C., **[Fellow Craftsman]** and in due time raised to the S.D. of a M.M., in which capacity he has served the prescribed period, has been rewarded with a P.W., as a test of merit, and now comes properly prepared to be exalted to the Supreme Degree of a R.A.F.M.

S.N.–How does he hope to obtain that privilege?

P.S. – By the help of the M.H. And the benefit of a P.W.

S.N.–I will thank the Can. To communicate that P.W. **(Can. gives it.)**

S.N. **(to Can.)** – What is its signification?

Can.–My people having obtained Mercy.

S.N.–Halt, while I report. **(Closes the door.)**

S.N. **(gives Sn. [Sign] and says)** –M.E. Bro. (inserted space for name), who has been regularly initiated into F.My., passed to the Degree of a F.C., and in due time raised to the S.D. of a M.M., in which capacity he has served the prescribed period, has been rewarded with a P.W. as a test of merit, and now comes properly prepared, desirous of securing further light in F.My. by being exalted to this Supreme Degree.

Z.–How does he hope to obtain that privilege?

S.N.–by the help of the M.H. And the benefit of a P.W.

Z.–We acknowledge the propriety of the aid by which he seeks admission. Do you, Comp. S.N., vouch that he is in possession of the P.W.?

S.N.––I do, M.E.

Z.––Then let him be admitted. **(The Can. is admitted, conducted by the P.S., and placed on the W., P.S. on his right, F.A. Soj. on his left.)**

**(P.S. Instructs Can. to salute the M.E. As a M.M.)**

Z.––Bro. (inserted space for name), as you seek preferment in our Order, and have been honoured with a P.W. as a test of merit, I must enquire whether you freely present yourself before us with the hope of being exalted to this Supreme Degree?

Can.––I do.

Z.––Do you present yourself with the view of improving in F.my. and of dedicating that improvement to the glory of God and the good of man?

Can.––I do.

Z.––And are you willing to take a solemn ob. to keep inviolate the secrets and mysteries of our Order?

Can.––I am.

Z.––then you will kneel while we implore a blessing from the M.H. on our

proceedings.

**Can. kneels on both ks. (knees) and Comps. stand with P. or with S.Sn.)**

**Prayer.**

J.––Almighty and Eternal Lord God, at Whose command the world burst forth from chaos, and all created matter had its birth; the Protector of all who put their trust in Thee; without Whom nothing is strong, nothing holy; we, Thy unworthy servants, humbly implore Thy blessing on this Convocation. Grant that he who seeks to participate in the light of our supreme mysteries may so consider his present undertaking that he proceed not lightly in it, nor recede from it hastily, but pursue it steadfastly, ever remembering that the great object and intent of this Institution is the happiness of our fellow creatures, and above all, the glory of Thy Holy Name. Grant unto us the knowledge of Thy Truth, that, Thou being our Ruler and Guide, we may so pass through things temporal as finally not to lose the things eternal. S.M.I.B.

***[The demonstration given here is to show the intricate co–operation of Mason to Mason; and that there are checks and balances, tests and security every step of the way, practiced and venerated within the Lodge. It includes a subtle implication that the Lodge stands ready to conceal its doings at a moments notice, and a system of alarms to warn it of danger should there be any. The use of the Door* amplifies the idea of thresholds and permission, that is, only being allowed so far without the aid of the other Brothers.***

****The geometry and function of doors is an intriguing occult subject. See 'The Book of Absu' and THEM's comments on Angles and Curves.***

***Thus again, does one become reliant on modifying their conduct and personal values to meet with the approval of the collective in order to progress further into their Craft. Further, the conduct of the Neo. is expressly verbally, demonstrably communicated to a higher–up in their presence, each box carefully ticked, so that they know, information at their level including their actions and conduct (even though they might think it private), will be, or risks being, conveyed upward to the watchful unseen. The all–seeing eye of the Illuminati. That these measures have 'properly prepared' the Neo. is a double communication, both to affirm that the Neo. has done the things asked of him in the right order at the right time (As one of Pavlov's dogs), and thus has done the right things (by being obedient) and at the same time is a form of vouchsafing from an established Mason that the one being conducted can be trusted insofar as he has exhibited the required trust (accepts commands to obey).***

***The prayer serves to prostrate the Lodge before God who becomes an abstract Overseer to which the Lodge can slyly appeal that the reason they do what they do is for the glory of God – therefore to question it, is to cause offence to God.***

***Deeds masked as being to the glory of Thy Holy Name have created tsunamis of pain and blood as Men swap God's imputed Divine Will, for their own in a sleight of hand that is difficult to control in a self–appointed leadership due to the hyper–sensitivity in others created through religious Zeal using the methods and oaths above. Questioning those who are clearly above you in the hierarchy is discouraged, even punished in that sweet way of gentle reminders that underpin the threat made to kill a transgressor if necessary, in which case no–one inferior and lower can check the power of a superior and upper. And, where those upper superiors replace God with a hypersensitive fear of being offensive to God, all below them are beholden to perform their duty and obey.***

***Being that there is no–one to whom they can report such a conspiracy safely - now that they know Freemasonry has loyal Men everywhere - the best they can do, if wise enough to see behind the effete charms to the reality of the psychic noose, is slink away quietly and guard themselves by blending into a semblance of ordinary life. For the nature of monotheism is so dangerous to human life because it excuses itself from all laws and restraints to honour something that is beyond all earthly things, and those possessed by it, who are willing to do whatever they have to to protect the Freemason's 'God', bristle among its ranks.***

***Men who want to belong to something bigger than themselves and ideally supra–personal, are in the majority of human beings. And it is tragic what some will do to earn a (or another) shining badge.***

***Such killing may not even refer to cessation of life, but collective ostracization and shunning, exercised in control over access to the physical realm which they or anyone they are associated with, try to deal. Such exile may include closed opportunities in jobs or business, rejected financial loans or medical treatment, missing out on real estate or stock options, refused admission to clubs, schools or institutions, and deliberate interference and manipulation in their worldly affairs. Tactics germane to those who fall out with Scientology. This kind of power does not apply just to them, but to their partner, family, friends, friends–of–friends and virtually anyone else who gets the message to shut them out, isolating them through bane of association. The types of perks that come from belonging to Freemasonry and a brotherhood come thick and fast, and sate desires like a drug, parade the Mason like a King of the World on his various stages in his various puff and finery to inflame and flatter his sense of prestige. But, turning off that tap not just to the temporal earthly world but to the spiritual, and closure of access to those who run both, is more than all Men can bear. Were it not, this book should have come out centuries before it has. Probably, the worst thing you can do in this life is to join Freemasonry and then leave it on bad terms. When we look at the long jewelled list of Freemasons that include the founding fathers of America, it is not difficult to see that immense power and***

***occult (hidden) fraternity go hand in hand –9.]***

Z–––In Whom do you put your trust?

Can. **(prompted by P.S.)** ––In the T.A.L.G.M.H.

Z.––Relying on such sure support, you may arise and accompany your conductor.

**(P.S. And F.A.S. Assist Can. to rise, and Comps. resume their seats.)**

Z.––Comps. P.S., you will conduct the Can. through the ruins of the Temple, and during his progress the Comps. will take notice that he is properly prepared to be exalted to the Supreme Degree of R.A.F.M.

**(P.S. conducts Can. round the Chapter and places him in the West.)**

Z.––As you seek to be admitted to a participation in the mysteries of this S.D., I must now call upon you to advance with reverential awe towards the Sacred Shrine on which they are deposited. This you will do by seven steps, halting and bowing at the 3rd, 5th and 7th, for at each step you approach nearer to the sacred and mysterious Name of the T.A.L.G.M.H. (The Almighty Lord God Most High).

**(P.S. instructs the Can. as directed).**

Z.––You have now arrived at the crown of the arch of a vaulted chamber, the task of exploring which devolves upon you; it is, however, guarded by a series of cope stones, three of which must be removed. You will now wrench forth two of these cope stones and afterwards attend to a portion of the writings of our G.M.K.S **[Grand Master King Solomon]**. **(Can removes two cope stones with a crowbar).**

J.––**(reads Prov. ii. 1–9; iii. 13–20.)**

***[The religious indoctrination intensifies with the Neo. taking physical part in a psychodrama reliving past identities of value to the prophecy. The Neo. is taught that they cannot simply be given the carrot they desire, but must work for it, making sacred to themselves second what is in fact sacred to others first. The meaning of the movements likely elude them, as occult knowledge is retrospective, but which ties the past to the future and the future to the past, immersing the memory of the Freemason in RAFM in the past when they are performing the actions, and the future when they recall performing the actions and may Now understand the implied meaning of the actions, again, according to what is sacred to others.***

***In effect, every step of Ritual is pregnant with importance from one side, that is different in importance to the other side. The M.M understands the binding power of the process of becoming a M.M. to shape and mould the Neo. to obey commands, while the neophyte***

***learns how to be obedient. Obedient to what? To fulfilling the Judaic prophecy through aiding fellow Mason to Mason. This psycho-magical ensnarement is cleverly disguised through the elaborate misdirection of ritual which occupies the attention of the conscious mind while the unconscious is enslaved, literally through psychically and physically going through the motions and manipulations that lead to magical and actual imprisonment –9.]***

Z..–You are now required to enter into a solemn obligation to keep inviolate our mystic rites; you will, therefore, kneel on both knees, take the Holy Bible on your left hand, and place your right hand upon it. State your name at length, and repeat after me.

**(Principals give *** *.)**

**Obligation.**

I, (inserted space for name), in the presence of the T.A.L.G.M.H., and of this Holy R.A. Chapter, regularly constituted, consecrated, and congregated, do hereby and hereon most fervently and solemnly promise and swear: that I will never divulge any of the secrets or mysteries restricted to this illustrious Order, denominated the H.R.A. of J., to any individual whomsoever, unless it be to a true and lawful Companion of the Order, whom I shall find to be such after due examination, or in the body of a H.R.A.C. regularly assembled. I further promise that I will never dare to pronounce the sacred and mysterious Name which may now, for the first time, be communicated to me, unless in the presence and with the assistance of two or more Comps. of the Order, or in the body of a H.R.A.C. while acting in the capacity of First Principal. To all these points I solemnly swear fidelity, under no less penalty on the infraction thereof than that of suffering loss of life by having . . . . .* So help me, T.T.A.L.G.M.H., and preserve me inviolate in this my solemn and lasting ob., being that of a H.R.A.F.M.

**[*The missing phrase may be interpreted as 'my throat cut across, my tongue torn out by the root, and my body buried in the sand at low water mark'. Though pains have been taken to redraft this threat as symbolic - these are Men behind, and who support, great walls of bloody death and their proof, captured in obelisks, is everywhere. It is notable that even a privately printed, privately distributed, virtually unseen pocket-sized publication owned by the Supreme Grand Chapter exhibits the intense paranoia and emphasis on secrecy given its omission of keys words and phrases even given its extremely rare nature as such printed records are anathema and completely forbidden in Freemasonry. Many writers on Masonry including Carlile record the excruciating lengths one must give assurance of in not revealing the slightest detail including such print being detectable on another piece of paper on which they wrote or 'anything movable or immovable under the canopy of heaven.-9]**

Z––. You will now seal that ob. with your lips . . . . . times on the V. of the S. L.

***[The threat of a loss of life is now tacitly expressed in the vow taken by the Freemason. The previous steps and stages having impressed this risk invisibly, he has already passed the threshold of no return, for to back out now would be disastrous for his life or his lifetime. He has already been sufficiently impressed and informed of the power he stands to inherit through membership to the Brotherhood and the risk involved in returning to the world with a blackened reputation in that fraternity. The Man has no choice but to continue being taken deeper into the labyrinth, having already completely lost his way, he foolishly thinks he clutches the map. His promise to forfeit his temporal life to the Lodge and assembled, is reinforced at a spiritual level by kissing the V.S.L., connecting his earthly body in an intimate way with the artifacts and spiritual body of the Divine –9.]***

**(P.S. And F.A.S. lift Can. to his feet.)**

Z.––Comp. P.S., two of the copestones having been removed, let the Can. be duly lowered into the vault.

**(P.S. And F.A.S. do so with C.T.)**

Z.––You will now endeavour to discover something.

**(P.S. places scroll within reach of Can. and prompts.)**

Can.––It is found.

***[The implicit suggestion here is that going deeper into the Mysteries will rely on your bonds to your Brothers – they can both raise you up into the light, or let you fall into the darkness, based on your shared trust and your personal conduct – and regardless of either, you have literal (cable) ties to them who can sink or float your fortunes. The collaborative effort requires trust, loyalty and to work together to achieve an aim one cannot achieve on their own, that is, invisibly stated, requires Supervision. Thus, one's Brothers become one's lifeline to progress further into the Craft. Secondly, the value placed on a Jewish artefact being retrieved frames its importance within the ritual, further sending the message that one is expected to serve Judaic interests and honour Judaic concerns. Any confusion that it might be a Christian endeavour is quickly evaporated – the God of this Lodge is Yahweh and no other – merciful, vengeful and all. A decidedly petty, but by now predictable sympathy of human activity, confused with God, Who is Love –9].***

Z.––What is found?

Can.––Something like a scroll of v. or p. **[vellum or paper]**

Z.––What are its contents?

Can.––For want of light I am unable to discover.

Z.––Let that want of light remind you that man is by nature the child of ignorance and error, and would ever have remained in that deplorable situation, under the darkness of the shadow of death, had it not pleased the Almighty to call him to light and immortality by the revelation of His Holy Will and Word.

Z.––Let the Can. be lifted out of the vault and restored to light.

**(All Ls. with the exception of those around A. to be extinguished).**

**(P.S. And F.A.S., holding C.T., lift Can. to a standing position. All Companions stand with Sign of F. Twelve Comps. form open Arch with wands. Ppls. [Principals] form △ with Sceptres, and give *** * alternately; Hd. Wk. Removed).**

Z..–You will now read to us the contents of the scroll you found in the vaulted chamber. (Lights raised).

***[Still in the psychodrama of theatre, the implied reliance on Brothers to control ascent or descent is formalised by ritual with the Neo. instructed to be lifted into the light amid a cohesive display. There is an eroticism in the ritual, an electrical charge, amplified by intimate human touch. The Neo. at once senses or dwells on the fact that they are being made a centrepiece by those above them who are performing a subordinate role to perform the ritual at hand, a collaboration that reveals others including one Brothers must have gone through, and it when this thought occurs that the gravity of the cult which combines reverence and awe with an erotic even sexual charge of working together toward something numinous, exhilarating and ancient, hits them. And the follow–up realisation that if it has been repeated for hundreds of years, must be of great importance swells their pride. With the excitement of the Mysterium prompting a release of adrenaline, and freer flow of blood, erection of the penis during ritual is not unlikely and adds glaze to the memory and associations of the spectacle –9.]***

**(Can. reads: “In the beginning,” etc.)**

Z.––Comp., such are the first worlds of the S.V., which contains the treasures of God's revealed will. Let us, therefore, bless, praise and magnify His Holy Name for the knowledge of Himself He has vouchsafed unto us, and let us walk worthily in that light of truth which He has caused to shine around us.

Z.––Encouraged by the discovery you have made, you will now wrench forth the 3rd cope stone for the purpose of admitting better light, and afterwards attend to a portion of the writings of the Prophet Haggai. **(Can. removes 3rd**

**cope stone with crowbar).**

H.––**(reads chap. ii. 1–9.)**

Z.––Comp. P.S., let the Can. be again lowered through the aperture, and further explore the vaulted chamber.

**(P.S. Takes Can.'s r.h., [Right Hand] lowers him to a stooping posture and leads him under the rods to the Altar. They then raise the corners of the veil and replace it; then retire backwards to the W. The Can. Kneels.)**

Z.––Comp. P.S. let the Can. be duly raised out of the vault.
**(P.S. raises Can. and says) –**

P.S.––Rise, newly exalted Comp. of our Order.

Z.––We congratulate you on being admitted to the light of our Order, and it is with gratification we express our confidence that your conduct will be such as to justify the choice we have made in exalting you to this Supreme Degree, so truly denominated the essence of Freemasonry.

Z..–You may now retire, and on your return to the Chapter the ceremony will be further proceeded with.

P.Soj.––Companions, assist me to replace the cope stones.

**(P.Soj., F.A. Soj., and Can. salute as M.Ms. and retire. Sojourners disrobe outside the Chapter. Before returning, C.T. is removed from Can.; all three must be clothed as M.Ms.)**

**(The Ceremony of "Passing the Veils," when worked as part of the Exaltation Ceremony, would follow here.)**

**(Janitor gives *** *)**

S.N. (with Sn. of F.)––M.E., a report.

Z.–See who seeks admission.

**(S.N. Opens door and enters porch.)**

S.N. **(to Janitor, not too loudly)**– Who seeks admission?

Jan.–Three M.Ms. from Babylon, having heard that you are about to rebuild the Holy Temple at Jerusalem to the honour of the Lord God of Israel, beg permission to sojourn among you and assist in that great and glorious undertaking.

S.N.–Halt, while I report.

**S.N. re-enters Chapter and closes door.)**

S.N. (with Sn. of F.) –M.E., three M.Ms from Babylon, etc.

Z.–Let them be admitted.

**(P.Soj., F.A.Soj., and Can. enter the Chapter and take their positions in the W.–P.S. In the centre, Can. on his right. They salute as M.Ms.)**

Z.–Strangers, whence come you?

P.S.–From Babylon, M.E.

Z.–What is your request?

P.S.–Having heard that you are about to re-build the Holy Temple at Jerusalem, to the honour of the Lord God of Israel, we beg permission to sojourn among you and to assist in that great and glorious undertaking.

Z.–Our neighbours, the Samaritans, have already made similar proposals, but as they are not distinctly of our race and people their request has not been complied with. We must, therefore, enquire who you are.

P.S.–Brethren of your own tribes and families, M.E.

Z.–But are you descended from those who basely fled when the Holy City and Temple were oppressed, or of that menial tribe left behind by the Babylonian general to till the land?

P.S.–We would scorn to be descended from those who so basely fled when the Temple and the Holy City were oppressed, neither are we of that menial tribe left behind by the Babylonian General to till the land; but we are nobly born, and, like yourselves, descended from a race of Patriarchs and Kings. Abraham, Isaac and Jacob were our forefathers, M.E. We are descended from the Princes and Rulers of the House of Judah, who for their sins and those of their forefathers, were led into captivity with their King, Jehoiachim, by Nebuzaradan, Captain of the Guard of Nebuchadnezzar, King of Babylon, where we were to remain for seventy years, as foretold by the prophet Jeremiah, and then return to our native land and there dwell. Our captivity having expired in the first year of the reign of Cyrus King of Persia, it then pleased the Almighty to inspire the mind of that young Prince to issue a proclamation saying–"All the Kingdoms of the earth hath the Lord God of Heaven given me, and He hath charged me to build Him an house at Jerusalem, which is in Judea. Who is there among you of all His people? The Lord his God be with him and let him go up." Being inspired with fervency and zeal for the worship of the T.A.L.G.M.H., and having an ardent desire to visit the land of our forefathers, we eagerly availed ourselves of this permission, and are come up to offer our assistance in re–building the Temple of the Lord God of Israel, who hath promised by the mouth of His prophet to establish there His Name for ever, and give peace to the whole earth.

Z.–We congratulate you on your noble ancestry, and acknowledge you of our

tribes and families. We must now enquire how you have been employed.

P.S.–In Masonry, M.E., operative and symbolic.

Z.–What is the Symbolic Masonry?

P.S.–It is that grand, universal science which includes all others; it inculcates self–examination and teaches us the duty we owe to God, our neighbour, and ourselves.

Z.–The employment is indeed worthy of your noble descent. In what department of the work do you seek to be employed?

P.S.–In any, M.E., even the lowest is honourable.

Z.–Humility is a sure indication of merit, and we are satisfied that you are qualified to fill the most important offices; but, from the lateness of your application, these are already filled. We therefore depute you to prepare the ground for the foundations of the Most Holy Place; and, if in removing the ruins of the former structure you make any discovery which you deem of importance, we enjoin you to the strictest secrecy; communicate with none, but report to this Grand Sanhedrin.

Z.–Ss. E. and N. provide these worthy sojs. with the necessary implements of labour. **(Done.)**

**(P.S. carries Crowbar, First Asst. Soj. the Shovel, and Can. the Pickaxe. P.S. also carries Scroll.)**

P.S.–We cheerfully accept the trust reposed in us, and will endeavour to evince our gratitude by zeal and fidelity.

Z. (rises)– Go; and may the God of your forefathers be with you and prosper your work.

**(After saluting as M.Ms., they retire).**
**(Outside the Chapter).**

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***[The above only re-emphasizes the already described points of bondage through fealty and loyalty in serving aims that assist in fulfilling Jewish prophecy; the importance of secrecy and discretion; a system of tells and signs for identification and to test for infiltrators; and humility which supposedly restrains the ambition of power - which is anathema to Freemasonry hierarchy. Critically, it also indicates that the most important thing the Mason can do, is Serve, with the subtext that the Mason now owes the Lodge and must repay them in service and fidelity. The famous 'Whom does the Grail, Serve?' comes to mind here. The Grail, enshrined in a person, serves whoever holds it – for to their understandable shame, Men cannot yet tell God apart from Men.***

***The feature peculiar of Freemasonry is secrecy, which belies its sinister intention to subvert the highest powers to which men yearn and bow for its own endevilled ends. Nothing is hidden from God, yet Freemasonry hides God from Men because Men believe it in lieu of Knowing, and in doing so indicate they Know not. The Art of the hiding indicates as much knowing of God as the Book of Enoch, whom, equally, in his first few paragraphs indicates he knows him not.***

***There is genuine splendour in Freemasonry:- lyrical perfection. It's lack is its authenticity.***

***Overt references to zeal introduce and offer the explicit acceptance of zealotry, that is, a fanatic or committed person to a cause, often excessively so. Who taught you, trained you, in the difference between War and Terror? The meaning of legal or illegal. Or in the means by which you are able to comprehend Shapes whose dark blurs are defined only by Their Lights? –9.]***

P.Soj. to Candidate – In the course of our work we discover the crown of an Arch which, on removing two of the cope stones, we find to be the roof of a vault or underground chamber, and decide to examine it. As it might be unsafe for all three to descend into it, we shall draw lots to decide which of us shall descend. (Lots drawn). The lot has apparently fallen upon me. To lower me into the vault and to enable me to signal any dangers, we must fasten this cord around my waist and these lines on my arms. The reasons for this will be explained later.

**(Janitor gives *** *.)**

S.N. (with Sn. of F.) –M.E., there is a report.

Z.–Comp. S.N. inquire who seeks admission.

**(S.N. Opens the door).**

S.N.–Who comes here?

Jan.–The three sojs. sent to prepare the ground for the foundations of the M.H. place, having made a discovery which they deem of importance, are anxious to communicate the same to the Grand Sanhedrin.

S.N.–Halt, til I report. **(S.N. closes the door, and with Sn. of F. reports.)**

S.N.–M.E., the three Sojs. sent to prepare the ground for the foundations of the M.H. Place, having made a discovery which they deem of importance, are anxious to communicate the same to the Grand Sanhedrin.

Z.–Let them be admitted.

**(The three Sojs. enter clothed as M.Ms. Carrying W.Ts. And scroll. They**

**place themselves in W., as in previous case, saluting as M.Ms.)**

Z.–We understand that you have made a discovery which you deem of importance. You will therefore impart to us this discovery, and minutely detail the circumstances which led thereto.

P.S.–Early this morning, on resuming our labours, we discovered a pair of pillars of exquisite beauty and symmetry; proceeding onward we discovered six other pairs of equal beauty and proportion, which from their position appeared to have supported the roof of a subterranean gallery leading under the place where the Sanctum Sanctorum formerly stood. Our progress was here impeded by fragments of the former structure. On clearing these away we arrived at what appeared to be solid rock, but, on striking it with my crowbar, I remarked a hollow sound. I therefore hailed my Comps., when he with the pickaxe loosened the earth, which he with the shovel cleared away. We then discovered a perfect crown of an arch, in the form of a dome, covered with a series of cope stones. Aware who was the architect of the former structure, and knowing that no part thereof had been designed in vain, we determined to examine it, for which purpose we removed two of the cope stones, when a vault of considerable magnitude appeared to view. We determined upon a descent; and, all being equally zealous for the enterprise, we cast lots; the lot, M.E., fell upon me (S. of F.), and in order to lower me into the vault my Comps. fastened this cord or life–line around my waist; and, lest any noxious vapour or other causes should render my position unsafe, they also attached these two guide lines to my arms, so that they might lower or raise me, according to the signal I might give to my right hand or my left hand Comp. In this manner I descended through the aperture. Arriving at the bottom I gave the signal for more line, and proceeded to explore the vault. My eyes having soon become accustomed to the obscure light, I was enabled to see, though indistinctly, about the centre of the vault, a pedestal or short column of stone having certain characters inscribed upon one of its sides; but from the want of sufficient light I was unable to decipher them. Feeling around I also found this scroll, but from the same cause I was unable to read its contents. Therefore, securing it and giving another signal, I was drawn up out of the vault.

On arriving at the light of day we discovered from the first sentence that it was a portion of the long–lost Sacred Law as promulgated by our G.M.M. at the foot of Mount Horeb in the Wilderness of Sinai. This precious treasure stimulated us to further exertions. We therefore wrenched forth the third cope stone for the purpose of admitting better light, and I again descended into the vaulted chamber. By this time the sun had gained its meridian altitude, and darting its rays more directly through the aperture, I was enabled to distinguish those objects I had before so imperfectly beheld. In the centre of the vault was a block of white marble, wrought in the form of an altar of incense, or double cube; on the front thereof were engraven the initials of the three G.Ms who presided over the building of the first Temple – S.K.I, H.K.T., and H.A.B.– and other mystic symbols which I was unable to make out. A veil covered the face of the altar. Approaching with reverential awe I raised the veil, and there beheld engraven on a plate of pure gold that which I humbly conceive to be the S. . W. . itself. Replacing the veil, I retired with all respect and reverence, gave the signal, and was again drawn up out of the vault.

With the assistance my companions, I closed the entrance, and we are now come, as commanded by your Excellency, to report the discovery to the Grand Sanhedrin.

***[As the reader may have discovered for themselves, the binding of men is best done with such a psychodrama as delivered above. The actions performed and words read perform a double–function, exoterically or taken at face–value they describe a descent and discovery of scrolls to restore a critical Temple. Yet esoterically in their performance they break down the individual slowly and remake them into a servant to the Lodge. In many ways the text is an allegory to this process, but it also serves as misdirection, keeping the individual mentally occupied to reduce resistance to their senses being overwhelmed by a silent attack on their vulnerabilities which include their vices and their virtues. Wherein the greatest vulnerability of a man is the desire to be Good before God. The performance of tasks to please the Grand Sanhedrin is also enshrined here, implying that what the Mason does is for the greater Lodge, less himself, and he does it with his equally subservient brotherhood who show themselves having equally submitted to this silliness in grave seriousness, so that none can make a break for the exit –9.]***

Z.–Your narrative bears every appearance of truth, but, to convince us, impart to us what you saw engraven on the face of the altar.

P.S.–That, M.E. **(Sn. of F.)** we must respectfully decline, for we have heard with our ears, and our fathers have declared unto us, that in their days, and in the old time before them, it was not lawful for any but the High Priest to mention the sacred and mysterious Name of T.T.A.L.G.M.H., and he only once in every year, when he entered on the great Day of Atonement into the H. of H., **[Holy of Holies]** and stood before the Ark of the Covenant to make propitiation for the sins of the people.

Z.–We commend your pious caution; your conduct considerably increases our esteem. We therefore depute our Comps. Ss. E. and N. to accompany you to the sacred spot and ascertain the truth of your conjectures, and their report shall determine your reward.

Z.–Comps. Ss. E. and N., you will accompany the P.S. And ascertain the nature of the discovery.

**(Comps. Ss. E. and N. and P.S. retire to anteroom and share the S.W. They re–enter, and the two former, with Sign of F., advance from N. and S. sides respectively to Altar, h. and b. at 3rd, 5th and 7th steps, remove Veil, step backward to S.W. And N.W., and report with Sn. of F):**

S.E.–Correct in every particular M.Ex.

S.N.–In every particular correct, M.Ex.

Z.–Comps., I have to acquaint you that my colleagues in office agree with me

that as a reward for your discovery you shall immediately be called to that exalted rank held by your illustrious ancestors.

Z.–Comps. Ss. E. and N., you will relieve these worthy Sojs. of their implements of labour **(done)**; invest them with the insignia of our Order **(done)**; clothe them with the robes of innocence **(done)**; instruct them to advance hither that we may further reward them.

**(S.E. escorts P.S., S.N. escorts Can., and in the absence of other Can., Second Asst. Soj. escorts First Asst. Soj. They lead up in pairs by N. side, h. and b., with sn. of fidelity. The three Sojs. form in line in front of Principals, S.E., S.N., and Second Asst. Soj. At their rear.)**

Z.–The white robes with which you have been clothed are emblematical of their purity of heart and rectitude of conduct which should actuate all those who are exalted to this Supreme Degree.

**(Principals rise.)**

J. **(steps down from dais)** – I invest you with their collars in token of our esteem and approbation.

H. **(steps down from dais)** – I entrust you with these batons, emblems of delegated authority, which you will be entitled to bear unless 72 or more of your elders be present.

Z. (**steps down from dais)**– I decorate you with these jewels, and I receive you as Comps. of this excellent and illustrious Order. And, to ennoble you still further, we hereby constitute you Princes and Rulers among us; and, should you continue faithful in the discharge of your duties, you will in due time be entitled to a full participation in our mysteries.

Z.–We will now entrust you with the S.Ws., and instruct you in the traditional ceremony used in sharing and communicating the same.

**The words are T. [Three] in number, each word having T.Ss. [Two Syllables] which are given by Three Comps. forming a T., [Tau] thus. You will now stand to order as F.C's., form a T. with the R.feet, with the L.H [Left Hand] clasp the L.W [Left Wrist] of the C. [Companion] on your R. and with the R.H. clasp the R.W. of your C. on your L., thus forming T.Ts. It is between the 2 upper Ts. that the S.W.s are communicated. To enable you to do this I must tell you that the Ws. are *** The second W. [Word] is the one you have sworn never to P.–[Pronounce] etc,etc. These Syllables are repeated consecutively by each C., thus eventually the whole W. is pronounced. The first W. is given clockwise and the second contra–clockwise, (Candidates then retire to the W., escorted as before.)**

P.S.–M.E., thus invested, entrusted, decorated, and rewarded, it shall be our duty to merit a continuance of your approbation, and we pledge ourselves to discharge with fidelity and zeal the duties of the high and important station to

which we have been exalted.

***[More of the same, though take note of the special repetition of being faithful in the discharge of your duties to be eligible for full participation in the Lodge's mysteries. A Mysterium generally works to the effect of always having another door to open, or another carrot to reach for on the indeterminate end of the stick, which perpetually invites the obedient silence and control of the Neo. In this way they can be cajoled to behave in such a way indefinitely in the hope that they might progress and unveil a deeper level of all that has taken place which can satisfy their now intense curiosity as to how far it goes. Keep in mind, that in comparison to the ordinary boring daily affairs of a world pretending not to be virulent with secret societies, but as its is presented and reinforced. Freemasonry, therefore may be a pathway that can take a man closer to an Ideal of God, than many believe achievable. The esoteric gymnastics performed by Men to prove they are a Creation of a Creator, is finite but dizzying. The importance of all these doors is not to guard what is usually a very germane revelation but to pass one through so many doors so that they may glimpse the power behind them and those that guard them, and through enough of them to the point they are completely devoted to the Lodge. Wherein, there is no danger in them knowing said secrets for they have developed a holy duty to protect (and continue) them. This is helped along by the benefits laid at their feet by their various Brothers that have improved their personal life by operating in two realms, the ordinary uninitiated world, and the world where they know there is millions of Men ready to give them a hand and open a door if they just demonstrate their kinship in secretive ways known only to their own kind. Moreover, Freemasonry is just one of Man's many snares for Men - they are, due to their elevation and illumination, invited to attend <u>other</u> lodges of all kinds, both those in the bright of day and those in the shadows and the dark where they live a secret life, with the implied and ever-present risk of having it exposed -or- being smashed to pieces on the rocks, at any given time.-9]***

**Address.**

Z.–We congratulate you on your admission into this Supreme Degree of Freemasonry, at once the foundation and keystone of the whole Masonic structure. You may, perhaps, conceive that you have taken a fourth Degree in Freemasonry; such, however, is not the case, it is the M.M. Degree completed. For you will recollect that when you were raised to the Sublime Degree you were informed that that owing to the untimely death of our G. Master, H.A.B **[Grand Master Hiram Abiff]**., the secrets of a M.M. were lost, and that certain substituted ones were adopted to distinguish M.Ms. until time or circumstances should restore the originals. Those secrets were lost for a period of nearly 500 years, and were recovered in the manner just imparted to you in this impressive form for the purpose of fixing more strongly on your mind the providential means by which the discovery was effected and our

ancient secrets regained.

**(Can. and Sojs. be seated).**

Z.–We shall now impart to you the Historical, Symbolical and Mystical knowledge of our Order. **(One Knock.)** Comps. I now claim your attention for Ex. Comp. J., who will deliver the Historical Lecture.

**Historical Lecture (from Dais).**

J.–Comps., there are three epochs in Freemasonry which particularly merit your attention – the history of the first, or Holy Lodge; the second, or Sacred Lodge; and the third, or Grand and Royal Lodge.

The first, or Holy Lodge, was opened two years after the exodus of the Israelites from their Egyptian bondage, by Moses, the inspired law–giver; Aholiab, the Architect; and Bezaleel, the curious carver and embroiderer, on holy ground at the foot of Mount Horeb in the Wilderness of Sinai, where the host of Israel had assembled and pitched their tents to offer up prayer and thanksgivings for their signal deliverance from the hands of the Egyptians. Here the Almighty had previously revealed Himself to His faithful servant, Moses, when He commissioned him His high ambassador, of wrath against Pharoah and his people, and of freedom and salvation to the House of Jacob. Here were delivered the forms of those mysterious prototypes, the Tabernacle and the Ark of the Covenant; here also were delivered the tables of the Sacred Law, graven by the finger of the M.H.; with those sublime and comprehensive precepts of moral and religious duty, which by separating His favoured people from all other nations, consecrated Israel a chosen race to His service. For these reasons we distinguish this as the first, or Holy Lodge.

S.K.I., H.K.T., and H.A.B., presided over the second or Sacred Lodge. It was opened in the bosom of the holy Mount Moriah, under the very centre of the place wherein the S.S. was afterwards erected. On this consecrated spot Abraham proved his intuitive faith by placing his beloved son, Isaac, a destined victim, on the altar of his God. Here, on the threshing floor of Araunah, the Jebusite, David, offered the meditatorial sacrifice by which the plague was stayed; here, also, he received in a vision the form of that magnificent temple afterwards erected by his illustrious son; and here the Almighty declared His sacred Name should dwell; for which reasons we designate this the second, or Sacred Lodge.

The third, or Grand and Royal Lodge, was held at Jerusalem, and was opened soon after the return of the children of Israel from their Babylonish captivity by Z., the prince of the people; H., the prophet; and J., the son of Josedech, the High Priest. Then was the kingly power restored in the person of Z. to the royal line of David and princely tribe of Judah, until the destruction of Jerusalem by the Romans under Titus in the year 70 of the Christian era; to commemorate which restoration this is called the third, or Grand and Royal Lodge.

The resemblance in the Chapter before us, and in every regular H.R.A.

Chapter, to these great originals is, that we acknowledge the representations of the Grand and Royal Chapter at Jerusalem in the three Principals, who represent Z., H. and J., whose names they bear; the two Scribes represent and bear the names of E. and N., attendants on the august Sanhedrin. Yourselves represent the three faithful sojourners by whom the secrets of the H.R.A. were found, in consequence of which discovery they were honoured with seats in the august assembly, composed of rulers and elders of the people, represented by the rest of the Comps. now present.

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***[The historical conceits, wounds and spiritual injuries of the Jews are laid bare, and the purpose of RA Freemasonry exposed as a means to rectify this great injustice are made clear. The message throughout RAFM is crystal: the sacrosanct importance of these grievances and Judaic history, expressly override any contemporary understanding of what life is for, the purpose to which one should commit it, one's relationship with the Divine, and individual values are to be replaced with collective Judaic concerns –9].***

_____

Z. **(one knock)**–Comps, I now claim your attention while our Ex. Comp. H. delivers the symbolical lecture.

**Symbolical Lecture (from Dais).**

H.–Comps., the forms, symbols and ornaments of R.A.F.My., and the rites and ceremonies now practised amongst us, were adopted by our predecessors at the building of the second Temple, as well to preserve in our minds the providential means by which the great discovery was effected, as in our hearts the lessons of that exalted morality which we, as Comps. of this Supreme Degree, ought always to practise.

The form in which the Comps. are arranged in every H.R.A. Chapter approaches, as nearly as circumstances will permit, to that of the true Catenarian Arch; thus serving as a memorial of the vaulted shrine in which the S.W. was deposited. From the impenetrable nature of the arch, which is the strongest of all architectural forms, we learn the necessity of guarding our mysteries from profanation by the most inviolable secrecy. It typifies, also, that adherence to order and that spirit of fraternal union which have given energy and permanency to the whole Institution of Freemasonry, thereby enabling it to survive the wreck of mighty empires, and to resist the destroying hand of time. And, as the subordinate parts of the Arch naturally depend upon the centre, or Keystone, which compresses and cements the whole structure, so we are taught to look up with reverence and to submit with cheerfulness to every lawfully constituted authority, whether of Masonic or civil regulation.

The three Copestones are aptly represented by the three Principals; for as the knowledge of the secrets contained in the Vaulted Chamber could only be obtained by drawing forth the first three of a series of stones, so the complete knowledge of this Supreme Degree can only be acquired by passing through these several offices.

**(Stands in N.E.)**

In R.A.F.My. there are six lights– three greater and three lesser; the three greater lights are placed in the form of an equilateral triangle, and represent the S.W. itself, and the creative, preservative, and annihilative powers of the Deity; the three lesser represent the Law and the Prophets; and each set of lights, by its number, refers to the Patriarchal, Mosaical and Prophetical dispensations. The three lesser lights divide the greater triangle into four smaller triangles, one at each of its extremities, and one in the centre, all being equal and equilateral; these represent the three Craft degrees and that of the H.R.A.

This symbolical arrangement corresponds with the mysterious T.T., which has three pairs of right angles at its extremities and one pair at its point of union; for the degrees contained in four pairs of right angles and in the angles of four triangles are the same.

This arrangement also illustrates the Jewel of the Order, which is two triangles interlaced within a circle, and forming by their intersections a given number of angles; these may be taken in five several combinations and when reduced to their number of right angles will be found to be equal to the five regular Platonic bodies, which represent the four elements and the Sphere of the Universe.
On the scroll, at the bottom of the Jewel, is the motto, “Nil nisi clavis deest” – “Nothing but a key is wanting”. Around the rim or circle, the emblem of eternity, whose centre is everywhere and whose circumference is nowhere, is the legend, “Si talia jungere possis, sit tibi scire satis,” – “If thou canst comprehend these things thou knowest enough.” On the interlaced triangles, the symbols of fire and water, prayer and remission, petition and blessing, is inscribed the Greek word “Eurekamen,” with its Latin equivalent, “Invenimus,” signifying “We have found”; there are also the phrases, “Cultor Dei” – the knowledge, or worship of God, and “Civis mundi” – citizen of the world. Within these is another triangle, and in its centre the sun, which with its rays darting forth and penetrating in every direction, symbolises the Deity, Whose every attribute is perfection. The globe within the compass is emblematical of Geometry and Astronomy; the compasses issuing from the centre of the sun is emblematical of Agriculture, and represents the influence of that great luminary over the animal and vegetable kingdoms, admonishing us to work while it is yet day, and to be careful to perform our allotted tasks in their proper seasons, so that we may not lose the fruits of our labour.

The Sash and Apron are badges of honour and the insignia of our Order; the Sash, or Ribbon, is a sacred emblem denoting light, and is composed of the two principal colours (purple and crimson), with which the veil of the Temple was interwoven. Its sacred character is further signified by the irradiated form

in which these colours are arranged, denoting justice tempered with mercy, and in both these respects it has ever been considered an emblem of regal power and dignity.

The Ensigns arranged around the Chapter represent the distinctive bearings of the twelve tribes of Israel, and figuratively refer to the particular blessing bequeathed to the father of each by the Patriarch Jacob, when he had called them together for that purpose, as we find recorded in the 49th chapter of Genesis.

The four principal Banners represent the standards of the leading divisions of the army of Israel, the devices being the figures of a man, a lion, an ox, and an eagle; a man to personify intelligence and understanding, a lion to represent strength and courage, an ox to denote patience and assiduity, and an eagle to display promptness and celerity.

The Jewels and Robes worn by the Principals and the bearings or devices upon the Sceptres denote respectively the Regal, Prophetical, and Sacerdotal offices.

**(Stands E. of A.)**

The Cover of the Altar, white satin, fringed with crimson and tasselled with gold, is emblematical of purity, constancy and power; of truth, stability, and perfection; and is thus well calculated to impress us with reverence for what is thereunder.

The Bible, Square and Compasses are considered appropriate emblems of the three Grand Masters when K.S. founded the first Temple. The Bible denoting the wisdom of King Solomon, the Square the power of King Hiram, and the Compasses the exquisite skill of Hiram, Abiff; but the truly speculative Mason ever regards them as the mysterious symbols of the Wisdom, Truth and Justice of the Most High. His Wisdom is amply exemplified in the V. of the S.L. which contains the record of His mighty acts and the treasure of His revealed will. His Truth is represented by the Square, the acknowledged symbol of strength, and the criterion of perfection; and His unerring and impartial Justice in having defined for our instruction the limits of good and evil is elucidated by the Compasses, which enables us to ascertain and determine the limits and proportions of all geometrical forms.

The Sword and Trowel are to commemorate the valour of those worthy Masons who carried on the building of the second Temple. With Trowel in hand, and Sword by their side, they built and defended the Holy City and Sanctuary against the unprovoked attacks of their enemies, thus transmitting to succeeding ages the impressive lesson that, next to obedience due to lawful authority, a manly and determined resistance to lawless violence is one of the most important steps towards social order.

***[While again, beautiful in its way, the associative symbolism to respective symbols in RAFM takes divine geometry for its own human ends ultimately transforming God into something base and ugly. The reference to a celebration of an army of Israel and the display of the***

***associated banners morphs the previous careful elucidation of the highest principles and bearing to honour God, masterfully conveyed with a lofty vocabulary, to show the bluntness and willingness to associate violence and war with divinity and the sacred. We must remember that this is an ancient fraternity, RAFM is not the first nor the last expression of a secret society formed to conciliate genetic and generational reparations to spiritual agonies. The mirage of doing God's Work is compelling but utterly devoid of sincerity – this is not God's Work.***

***Men do not do God's Work for God has no Work for us to do that he does not perform Himself.***

***Take careful notice of the reference to 'unprovoked attacks by enemies' - for the extreme unctuousness of those incapable or dishonest about their conduct that provoked or invited wrath often claim to be blameless – as it was then, and as it is today, in the international realm of realpolitk. Wherein, feigning hurt, shock or surprise are worn but tested political maladies that still have people (and nations) lining up dutifully for a sucker punch. It denotes an isolationist understanding, that is, of not having the wherewithall or acumen to understand the consequences of one's actions, and to pretend (or authentically be mystified) when there are repercussions. Note also, the direct invocation that a Mason should be willing to fight a manly and determined resistance to lawless violence, which is a contradiction when such resistance neither understands or acknowledges its own role in conflict generation, or asks for zeal and fidelity and secrecy after threatening to kill its members if they betray it.***

***We must be careful to read things either multiple ways or multiple times – to ask ourselves, what is this text trying to achieve, what was the intention of its author, what does it do versus what is says it does? Sadly, a skill long fallen into disuse, but one that cannot be forgotten due to nature's inherent practice of seeking evolution through a creative Few. But for those pampered, protected and empowered, such questions have never been forthcoming. The result is a globe of powerful elite, standing on carefully prepared sacrificial altars of groups like the RA Freemasons, who are precariously interlinked and beholden to various societies public and private, and each deeply compromised to the extent they dare not be the one to raise the alarm, blow the whistle, or betray the latest incarnation of one of the world's most powerful and oldest magical Lodges –9.]***

**Working Tools.**

The Shovel, Pickaxe, and Crowbar are the Working Tools of this Degree, they having been the implements used by the Sojs. in preparing for the foundation of the second Temple. These we spiritualise thus:– the work of the Shovel reminds us of the manner in which the body is laid in the grave. The sound of the stroke of the Pickaxe represents to us the sound of the last trump, when

the graves shall be opened and deliver up their dead; and the Crowbar, being an emblem of uprightness, typifies the erect manner in which we shall arise on that awful day to meet our Almighty but Merciful Judge. Thus the W.Ts. of this Degree teach us not only to contemplate the close of our mortal existence, but also to look forward to that better life which is to come, and to hope with holy but humble confidence that, when our earthly bodies are disposed of, our spirits will finally ascend into the realms of eternal bliss.

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**Mystical Lecture.**

(One knock).

Z.– The mystical knowledge of this Degree comprehends the form and explanation of the several Sns. and the nature and import of the H.W. In R.A.F.My. There are five Sns., corresponding in number with the five P.O.F., in which you, as M.Ms, have already been instructed; and, as the latter point out to us the relative duties we owe to each other, so do the sns. of a R.A.F.M. mark in a peculiar manner the relations we bear to the Almighty as creatures offending against His mighty will and power, yet still the adopted children of His mercy.

I will now communicate to you these Sns. You will please copy me, after which I will explain them at length.

The first is the P.S., and is given by _____, and is the only complete sn. given entirely with the l.h.

The Second is the R. Sign, and is given by _____.

You will pay particular attention to this sn., as it is the one you will give on entering or leaving the Chapter, or addressing the First Principal.

The Third is the P., or S.S., and is given by _____.

The Fourth is the M.S., and is given by _____.

The fifth is the F.S., and is given by _____.

You will now resume your seats.

The P.S. marks our obligation, and reminds us of the fall of Adam and the dreadful penalty entailed thereby on all his sinful posterity – no less than death; intimating by the very action itself that the stiff–necked and disobedient shall be cut off from the land of the living by the judgment of God. even as the head (sn.) is severed from the body by the sword of human justice; to avert which we are taught by the R. Sign to bend with submissive resignation beneath the chastening hand of the Almighty, and at the same time to engraft His law on our hearts. In this expressive form did the father of the human race present himself before the face of the Most High to receive the denunciation of His just and terrible judgement. It was afterwards adopted

by our G.M.M. when the Lord appeared to him in the burning bush; thus (sn.) he shaded his face from the brightness of the Divine presence, and laid his hand upon his h. in token of humility, which act of salutation was afterwards accounted to him for righteousness.

The P. or S. Sn. justly denotes that humble frame of mind and heart, without which our prayers and oblations cannot find acceptance at the Throne of Grace, before which how should a frail and erring creature of the dust present himself but with bended knees (sn.) and uplifted hands, betokening at once his humility and dependence. In this humble posture did Adam kneel to God and bless the Author of his being; thus also did he bend with contrite awe before the face of his offended Judge, to avert His wrath and conciliate His mercy, and has thereby transmitted this sacred sn. to his posterity for ever.

The M. Sn. reminds us of the weakness of human nature, unable to resist the powers of darkness unless assisted by that strength which is from above. By this (sn.) defenceless posture we acknowledge our own frailty, and confess that we can do no good or acceptable service but through Him from whom all good counsels and all just works proceed, and without whose Divine and special favour we must ever be found unprofitable servants in His sight; therefore, after the manner of our ancient Companions and the atoning priests, we adopt this outward sign of contrition and humility.

The F. Sn. (sn.) shows that as we would prostrate ourselves with our faces to the earth so must we throw ourselves upon the mercy of our Creator and Judge, looking forward with confidence to the fulfilment of His gracious promises, by which alone we hope to pass through the Ark of our redemption into the mansions of eternal bliss and glory, to the presence of Him Who is the Great I Am, the Alpha and Omega, the Beginning and the Ending, the First and the Last.

***[One can observe as the induction progresses, that the spiritual refinement darkens into zealous tirades of veiled and actual threats for real or perceived offences to God whose office is conflated with the Lodge and the listening Freemason; exhorting humility and for one to prostrate oneself and therefore violent toward anyone who would threaten such 'divine' tranquillity and peace. Here, sufficiently enslaved and obedient, the 'Free' Mason takes the next steps of his programming which turn him into a secret soldier (a sleeper cell) another brick in the wall of Israelite interests and a number among its spiritual army –9.]***

## LECTURE ON THE PEDESTAL.

Continuation of the Mystical lecture.

At the building of K. Ss. Temple, a vast number of workmen were employed, and their names or marks were found engraven on various parts of the building; but the names of the three G.Ms. could nowhere be found until they were discovered by the Sojs. whilst employed in preparing the ground for the

foundations of the M.H. Place.

In the centre of the vault stood a block of pure white marble wrought in the form of an altar of incense, a double cube. On the front of the Altar were the initials of the three G.Ms., viz. S.K.I, H.K.T., and H.A.B., to perpetuate their names as well as to commemorate the circumstances of their having presided during the erection of the first Temple. There was also the mysterious T.T. Which is a character affixed to the summonses of the R.A.F.Ms on occasions of more than usual importance.
The Tau is derived from the Hebrew, and is the sign or mark spoken of by the Angel whom Ezekiel saw in spirit when it was said to the man with the writer's ink horn, “Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of men that sigh and cry for all the abominations that be done in the midst thereof”: by which mark they were saved from among those who were slain for their idolatry by the wrathful displeasure, of the Most High. It was also a mark, in ancient times, placed on the foreheads of those who were acquitted by the Judges, as a proof of their innocence; and military commanders caused it to be placed on those who were saved unhurt from the field of battle, for which reasons its has been denominated the Mark of Life. The union of the three Taus, here represented, alludes to the grand triunison of the Deity, by whom the horrific, gloomy and unshapen chaos was changed into regular form and peaceful existence.

On the top of this white Pedestal, or Altar, was a plate of fine gold, and also a triangle and circle of the same metal, white being an emblem of innocence and gold of purity. These mathematical figures, the Circle and Triangle, are exceedingly important, and deserve your careful attention. It has ever been considered that they have reference to the Deity or some Divine attribute.

The Circle is an emblem of eternity, and may justly be deemed a type of God, without beginning of days or ending of years; it also calls to our remembrance the great and awful hereafter, or futurity, when we hope to enjoy everlasting life and endless bliss.

The Triangle has always been considered as a symbol of the Deity. In times of remote antiquity, names of God and symbols of Divinity were generally enclosed in triangular figures. In the days of Pythagoras the triangle was esteemed the most sacred of emblems, and when an obligation of more than usual importance was to be administered it was usually given on the triangle, and when so administered none was ever known to violate it. The ancient Egyptians called three the sacred number, or number of perfection, and the Triangle was an object of worship as a symbol of the great principle of animated existence; they also gave it the sacred name of God, as representing the animal, vegetable and mineral creation; it was also called by them **Avolet and Aberowith**, which signifies the soul of nature. This sacred delta is usually placed in the midst of squares and circles indicating the vivifying principle – extending its ramifications throughout all created matter; it is therefore, the Great All, or **Summum Bonum**.

The Word you behold on the circle is the great, awful and incomprehensible Name of the M.H., signifying I Am that I Am – the A. and the O. – the first and the last – the beginning and the ending – which was – and is – and is to come –

the Almighty. It shows him to be the actual, future, eternal, unchangeable and all–sufficient God, Who alone has His being in and of Himself, and gives to all others their being: that He was what He is, is what He was and ever will remain both what He was and what He is, from everlasting to everlasting, all creation being dependent on His mighty will.

The Word on the △ is that sacred and mysterious Name which you have solemnly engaged yourself never to disclose except in the presence and with the assistance of two R.A Comps., or in the body of a lawfully constituted H.R.A.C. when acting in the capacity of First Principal, as I now am. It is a compound word, and its combinations form the word J.B.O. It is derived from four languages, viz. Chaldean, Hebrew, Assyrian and Egyptian. J. is the Chaldean name of God, signifying His essence and majesty incomprehensible; it is also a Hebrew word signifying I Am and shall be, thereby expressing the actual, future and eternal existence of the M.H. B is an Assyrian word, signifying Lord, or Powerful; it is also a compound Hebrew word, from the preposition Beth and Ul, signifying in Heaven, or on High. O. is an Egyptian word, signifying Father of All; it is also a Hebrew word implying strength or power, and thereby expressive of the omnipotence of the Father of All. The different significations of the words may, therefore, be thus collected: – "I am and shall be; Lord in Heaven or on high; Omnipotent Father of all."

The characters placed on the angles of the triangle are particularly worthy of your attention. They are the Aleph, the Bice, and the Lamed of the Hebrew. Their combinations are exceedingly important, and it is immaterial how they are arranged, as they all have reference to the Deity or to some Divine attribute. Taking the Aleph and the Bice, they form the word Ab., meaning Father; the Aleph and the Lamed the word Al, signifying Word; and the Lamed, the Aleph and the Bice, the word Lab, signifying Spirit; the Bice, Aleph and Lamed, the world Bal, signifying Lord; taking each pair with the whole triangle, they form the sentences – Ab, Bal, Al Bal, Lab Bal – Father Lord, Word Lord, Spirit Lord.

***[The symbolic connotation of the secret name of God can therefore be derived and is contained within the well known word 'Qabbalah' or 'Kaballah' and hides in plain sight. As a holy man, I have no struggle to reveal this deep secret of the Masons, for it is not God's name, RAFM is not God's Work, it is merely a name for God and RAFM forms yet another of the planets flowering earthly–concocted Mysterium's whose purpose is to bind Men to obedience and to the powerful in offering to provide service to or communication of the Divine.***

***In revealing this secret doctrine, it becomes apparent to one more, that behind closed doors the worship and fervent irrationality of religion, hiding in guise as rational structured mysticism, is camouflaged Magico–Politics, installed within a secretive order for winning hearts and minds and owning them with the promise a Man can stand near God (or nearer) with the help of the Lodge. The price is merely his soul. It was Machiavelli, so often quoted out of context that stated 'there is no glory in killing one's fellow men or neighbours, only power'. Likewise, there is no glory in Freemasonry, only power. For***

***what is done with Freemasonry is the work of Men. Few Men ever attain glory, only power –9].***

This explanation teaches us that the H.R.A. is the climax of F.My. It is intimately blended with all that is nearest and dearest to us in another state of existence, Divine and human affairs being so awfully and minutely interwoven. In all its disquisitions it has virtue for its aim, the glory of God for its object, while the eternal welfare of man is considered in every part, point and letter of its ineffable mysteries. Suffice it to say, it is founded on the S.N. Of J____h.

Comps., I charge you, should you at any time be about to mention that S.N. lightly or irreverently, pause, place your fingers on your lips, and remember your Ob.

Comps., this Supreme Degree should inspire its members with the most exalted ideas of God, and lead to the practice of the most pure and sublime piety, and a reverence for the incomprehensible J____h, the Eternal Ruler of the Universe, the elemental Life, the primordial Source of all its principles, the very spring and fountain of all the virtues, the GREAT FIRST CAUSE OF ALL THINGS.

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END

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***[A summary commentary is useful here to understand the context and role of secret societies in the world today and since antiquity. The ubiquity of Jewish Mysticism and Magic was so innate to the occult of the day – that the Order of Nine Angles (ONA) had to expend considerable effort and research in putting forward claims that its Septenary System and Tree of Wyrd predated the Jewish Tree of Life, which it labelled a distortion. These are claims THEM investigated and disputed via Mvimaedivm Black. So commonplace is the fabric of Jewish magic that it is largely invisible as the broad foundation on which the majority of modern, recent and ancient occult work rests that defines Western Magic – distinct from its elder roots in the Sinic dynasties from the East. Therein, in its desire to overthrow and discredit the popularity of the reigning system as an impostor to The Mysteries, the revisionist occult history claimed by ONA of an earlier Septenary Tradition was met with incredulity given how entrenched the history and forms of magic that exist today are within Jewish Mysticism.***

***Jewish Inventions such as Gematria, Qaballah and Goetia form the fundamental basis of occult practices shaped by the intrinsic beliefs they expound. From protective circles and angelic scripts (denoting the existence of supernatural sub-intelligences); the premise of State Intelligence (as a subset of Spiritual Intelligence); to secretive divine ciphers containing reproductions of source within the esoteric/exoteric appearance and essence of symbolism inherent between word and number, and a map of the realms of existence relevant to Man, Angel and God – Jewish Magic dominates almost every foundation of the Western Paradigm of Occult understanding. This includes sympathetic devices such as magical squares that invoke planetary powers for Wealth Generation, financial wizardry for influencing the Economy, the enduring theatre and richly complex spectacle of Media, the veneration of elder scribes and rabbi to delineate every mortal concern through social government et al., and combined, extends its reach as a suite of psycho–magical warfare, directing ontological and chronological control amid shaping the core structures of the human race. Indeed such magic is the aether of every strut by which human beings support themselves as a social–seeking creature beset by forms and forces. This deep and ancient adeptshipt of magic makes Judaism the premiere guardians, fomentors, utilizers and Masters of Magico–Politics.***

***Magic, has been successfully divorced from Politics through bastardizing the former by elevating the likes of Dee or Crowley to misdirect the masses in their distortion of the practice of the occult by crafting legions of harmless hand-wavers enmeshed in the labyrinth of the mystical– whilst enshrining realism within politics posed as a (rational) framework, whose critical omission was being devoid of religious (or irrational) considerations and the many ways the human race could be magically, physically and psychically enslaved. Together, these prongs prepared the way for a human race denuded of its***

***inherited defenses developed to detect danger, but systematically eroded through constant, collective, magical attacks.***

***In 'A manual of the three first degrees in freemasonry: with an introductory keystone to the royal arch' (1860) the eminent Richard Carlile shares a similar but different representation of the Royal Arch rituals. It is one thing to read of these exposes and wonder of their accuracy, it is another to hold a book of a grand master never intended to be known and evince the truth from a comparison. Of especial note is Carlile's masterpiece on page 103 of his manual that he humbly titles 'Introduction' - which is surely, One of THEM speaking on One of THEM from an age before this one. Trampled in mud for his trespasses against Man's games, In Sterquiliniis Invenitur, Nullo modo eos cognoscemus, nec artem homini notam. (We will know THEM by no means nor craft known to Man.)***

***Although greater detail is provided in other public Temple mss. (and private, to be released some day) the behaviour and typology of the ONA (and then the O9A) over almost 4 decades has its origin in a conspiracy by the Mossad, to justify the Mossad. Though only briefly commented on here, signature hallmarks and use of phrases and terms identify certain authors as informed by, influenced by, imitating therein some of these private precepts of secret R.A.F.M. they could not gain knowledge of otherwise unless privy to. Also, the now public characteristic of flagrant disregard for human life and suffering exhibited by Usrael that permeated through post-2008 ONA when it became re-branded the O9A (Omega and Alpha) - particularly a disregard and direct targeting of children that was fed slowly by various sanctioned glowies into new virulent forms such as 764 et al.***

***The Mossad stood over lesser international government intelligence agencies included under the umbrella of 14 EYES inc. the FBI/NSA who shopped J.C. Sutter hoping to use his Juche connections to infiltrate North Korea. They did so at the behest of Israeli Intelligence who used the O9A to create a fictitious global National Socialist threat (that wasn't organically evident enough on its own merit) to justify the colluding of nations to seek unlimited powers of international security, requiring a suitable theatrical spectre (known as a servitor) to be crafted and shaped for the purposes of feeding on naïve fear of mass populaces and could successfully generate enough moral panic and outrage to be a useful scapegoat. The immunity of certain characters to arrest following ties to Combat 18 or Al Qaeda given the disappearance of others for nothing (or in modern times, posting banal electronic messages that over-excite the murderous Magi) was eternally suspicious. ONA was blackened by O9A, whose federally paid and guided antics generated sufficient moral outrage through new groups to certify further erosion into civil liberties, were subsequently couched by a swathe of hackneyed academics connected to CIA cutout agencies through university connections, that suddenly manifest in force and reported cliché tropes on the ONA/O9A as a terrorist organiser. It was declared a terrorist organisation by New Zealand in***

***Dec of 2025. But the ONA was just one of a very long list of global networks designed to elicit or force support for Israel which includes AIPAC, Zionism, Freemasonry, Epstein, ONA, the Mossad, and endless other spiderwebs active over centuries (See 'MOSAIC: Magic, Tyranny and the Mossad') and the excerpt appended from The Trove.***

***In proscribing it, lies the classic shutdown method to silence and sweep away the murky wetwork of the States respective intelligence agencies. This makes the capacity to report on these covert actions illegal to discuss, thereby slowly eradicating the footprints left behind of unrestrained state intelligence involvement in a long assortment of crimes via the long leash given to various informants (compromised and willing) - a standard protocol for Govt. intelligence. In short, citing 28 years of orbit to the story arc of the Order, we conclude the ONA does not stem from a mysterious, unbroken line of Hellenic or Pythagorean mysticism, but was concocted in the 1960's and put to work in the 1970's to infiltrate various Pan–European movements to falsely exacerbate their threat and variously control their ascent/descent in what is simply a four–thousand year, War of Magico–Politics, waged due to insanity by the Magi forgetting their own magic, is magic. Royal Arch Freemasonry and the ONA were both fomented for the needs of Judaic Magico–Politics, discussed in detail within the Temple's Corpus Themeticum. The question of Moult's understanding and complicity with these charges remains unknown, but those who posed as Anton Long (Qv. in poetic homage to James Jesus Angleton) were instrumental.***

***Curiously, and unknown to the public, One of these academics whose critique is so deeply trusted by their peers and forms the backbone of literary knowledge on the ONA, worked with the Temple of THEM in Mvimaedivm Black for several years, assisting in producing several of our historical volumes, to gain our trust, in order to gain direct access to the Mossad's, O9A and the individual(s) then posing as Anton Long. Later, convinced of their impunity, the same academic ghost-produced several of their own volumes of ONA material under the ONA's umbrella. Is this, academic regimen, excellence, integrity? And what does it say for academia if its knowledge of the Order of Nine Angles is constructed on a poisoned well?***

***No less distasteful is the forced dispersal of personal disclosure of students most private and personal details through inescapable psychological testing to pass one's classes by Swinburne University, which accepted payments to ban any calls by students for the state of Israel to be destroyed thereby controlling freedom of speech. To pass the Psychology unit, required participation in five random psychological tests which pretended one had the option not to participate but required legal assent to a hundred pages of terms across three websites for their SONA partner, and an agreement to their terms, before one could supposedly opt out. Dr. Martelle Ford and Rhys Luckey of the University both stonewalled reasonable requests for assistance in opting out only to demonstrate there was no***

***opt-out, showing that the right to not participate as offered, was a lie. The requested data was as follows: "Personal Data Collection: All data is collected solely for research purposes. Data collected about you, primarily by your volunteering the data, may include: name, gender, email address, phone, personal details, physical description, family characteristics, education and skills, lifestyle and personal tastes, financial resources, racial or ethnic origin, religious or philosophical beliefs, health/medical data and other information. Data may be held on a secure system running outside the jurisdiction of the Data Protection Act but will always be held in accordance with the European Union Directive on Data Protection." To not be able to opt out of this intrusive invasion of privacy conducted under the guise of education is unethical, illegal and likely going straight to a cloaked intelligence operation to profile Swinburne's attendees. My deep (documented) concerns with the enforced request of the University to agree to terms before I could opt-out were dismissed by Ford and Luckey. That's equivalent to signing a deed to buy a house you intend to enter only to announce you don't wish to buy it. The same University erased political messages placed to warn others of Keir Starmer's terrorism acting against the British people labelling protestors gathered to protest the death of three little girls whose throats were cut as 'far-right thugs' to disguise and protect organised, sanctioned pedophile rings. Swinburne's complicity as supporters of terrorism and assuage powerful conflicts of interests was so apparent that I quit my degree in Counter-Terrorism with just one year to go in disgust.***

***These so-called 'respectable institutions' are more corrupt, shameful and dangerous to liberty and democracy than any imagined national socialist threat – which the Counter-Terrorism course obsessed over despite the terrorism actually being practiced by the Israeli's, Americans, Canadians, Australians, UK and others whose complicity in the genocide waged by Israel against the Palestinians was marginalised to pursue constructed scapegoats and strawmen. As I knew it would, this protection of atrocity and sub-ethical behaviours endemic to the hypocritical institutions and their shills, eventually lead to the USA's threat to cause Iran to cease to exist from frustrated impotent efforts to exercise absolute violence, which rage characterises the Magi. When history asks why didn't you say something, know that I tried – and everywhere I could, but when the whole system is corrupt, to whom can one turn?***

***I cannot be a force for counter-terrorism within the traditional fields because it is the terrorists who are in power.***

***Beyond the esoteric Temple of THEM is our diffusion of Meanders into the entertainment industry, digital images and programs encoded with themes, symbols and messages related to THEM and the ONA as well as numinous beautiful landscapes designed to be pieced together to understand the larger universe and mimic my modular esoteric reconstruction of reality – now in circulation in millions of iterations for over 11 years. Not withstanding my stint within the only***

***Australian Indigenous political party or IAPA and access to sensitive information. Or within the Australian Bureau of Statistics. Or our revelation of the private details of Royal Arch Freemasonry within Victoria, effective worldwide. We have effected politics, magic, media, entertainment, academia. Wherein our subversion of forms stands in vehemence to the vile tactics of our adversaries who weaponise pedophilia, terrorism and death within its strategems and deploy silence and arrogance in the wake of explanation or accountability.***

***Our own efforts, illustrate how systems can be brought to their destruction without resorting to these low forms of bloody suffering that the Magi rely on.***

***It is a crazy world in which I have landed, and become embroiled, in the schemes of mad men.***

***But I have landed, nonetheless.***

***In such darkness, let there be light–9.]***

***APPENDIX***

***Appearing in the COLONIAL TIMES***
***Tuesday, February 23, 1841.***

## *Restoration of the Jews*

***We. copy the following extract from the Great Times, which, we think should be as much known as possible :***

***[The annexed documents have just appeared in a periodical publication, entitled Memorials concerning God's Ancient People of Israel, and are probably as yet but little known to the world at large:]***

***Memorandum.***

***To the Protestant Powers of the North of Europe and America. Victoria by the grace of God, Queen of Great Britain and Ireland; Frederick, (William) III, King of Prussia; William (Frederick) (Frederich), King of the Netherlands, Charles (John) XIV King of Sweden and Norway; Frederick VI., King of Denmark ; Ernest Augustus, King of Hanover ; William, King of Wurtemberg; The Sovereign Princes and Electors of Germany; the Cantons of the Swiss Con-***

*federation professing the Reformed Religion; and the States of North America, zealous for the glory of God; grace, mercy, and peace from God the Father, and the Lord Jesus Christ,*

*HIGH AND MIGHTY ONES,*

*The Most High God, who ruleth in the kingdoms of men (Dan. iv. 32), by whom kings reign and princes decree justice (Prov. viii. 15), having in these days granted a season of repose to his witnessing church (Acts ix. 31, Rev. xii. 16), planted in the lands whereof ye are kings and governors (Isaiah xlix. 23) ; the vine of his planting among the Gentiles (Acts xxviii. 28) hath extended her boughs unto the seas and her branches unto the rivers (Isaiah xlix. 6), that now in nearly all the world the gospel of the kingdom is being lifted up as a witness unto all nations (Matt. xxiv. 14), and in the isles afar off. The days are drawing near (Rev. xxiii. 20) when the dominion, and the glory, and the kingdom, with all people, nations, and languages, shall serve Him who cometh in the clouds of heaven (Dan. vii. 14, Rev. i. 7), whose dominion is an everlasting dominion, and his kingdom that which shall not be destroyed (Psalm xiv. 6). Blessed be He ! He hath given his waiting people to hear the sound of His approaching footsteps, and to mark the signs of His drawing near (I Theas. v. 4). The fig-tree putteth forth her leaves again (Matt. xxvi. 32). Israel's sons are asking the way to Zion, by which we know that summer is at hand. Blessed are all they that wait (2 Theas. iii. 5), and hold fast (Rev. iii. 11), for quickly He cometh. Amen.*

*In the prospect of the Christian church, of the speedy appearing of her glorified head, the zeal of the Lord's servants hath been stirred up (Rev. iii. 2) to a multiplied diligence in those labours of faith and love which were devolved upon her (Matt. xxviii. 19) when the Son of God, as a man taking a journey into a far country, bade his servants occupy until he returned again (Luke xix. 13). With other responsibilities, the circumstances of one peculiar people, whom the Most High hath separated (Gen. iii. 7, Exod. xxxiv. 7), and which covenant no act of theirs, however iniquitous and rebellious, can repeal or destroy (Mal. iii. 6) whom he hath scattered in all lands as witnesses of his unity and power (Isa. xliii. 19) connected with whom the welfare of mankind is bound up, and in the lifting up of whose head the most stupendous consequences are made to depend*

*(Rom. xi. 15) are presented at this eleventh hour for the repentance and faith of Christendom, that the blood of our brethren of the circumcision which has been unjustly shed maybe atoned for in the blood of the Lamb (Matt. iii. 8) in presenting the children of this people continually at the throne of grace (I Pet. ii. 5., Ps. cxxii. 6) for the atoning sacrifice of Christ to cover them (Joel. ii. 17) and as the Almighty, in His providential appointments, shall make the way plain to present the children of Israel who may be willing to go up (Ps. ox. 3) as an offering to the Lord of Hosts in Mount Zion (Isa. xiii. 7.)*

*For 300 years the testimony of the churches, planted in the lands over which Almighty God hath made you rulers, hath been lifted up against that apostacy which hath usurped the authority of the Lord Jesus Christ in the earth (Rev. xvii. 5, and xviii. 5) during presumptuously to assert power over nations (Rev. xviii. 7) and over kingdoms, to root up and to pull down to build, to plant, and to destroy (Dan. vii. 20, Rev. xiii. 2,7). The millstone which shall sink the Great Babylon in the abyss of an unfathomable perdition (Rev. xviii. 21) when her hour arrives (and it is very near !) with the judgment under which she hath long lain, for being drunken with the blood of the saints and of the martyrs of Jesus (Rev. xvii., 6) shall include the avenging of the wrongs of God's ancient people (Isa. li. 22, 23) and a terrible account it is; and the issue shall be joy and gladness to the whole earth, for it is written, "Rejoice, O ye nations, with His people; for He avengeth the blood of His servants, and shall render vengeance unto is Had versaries, and will be merciful to His land, and to His people. " (Deut. xxxii. 43). " Happy art thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help and the sword of thy excellency; and thine enemies shall be found liars unto thee, and thou shalt tread on their high places." (Deut. xxxiii. 29.)*

*In the events, on which the eyes of nations are fixed, taking place around, whilst the continuance and stability of your thrones and sway, O kings, is the earnest prayer of the Christian church (I Tim. ii. 2) she cannot but uphold the witness that the days draw nigh, when, under the hollowed sway of Messiah the Prince, the now despised nation of the Jews shall possess the kingdom (Dan. vii. 27) and she directs, with reverential awe, your eye to that mighty empire in the east which is crumbling to the dust, and drying up in all her streams (Rev.*

*xvi. 12) to make way for the event. Palestine hath been a burdensome stone (Zech. xii. 2) unto the followers of the false Prophet (Rev. xvi. 13) as it was to the ancestors of many of you, O Princes, when, under the banners of the Popish Antichrist, their mistaken zeal sought to recover the Holy City from the Saracen's grasp. But the fullness of the Gentiles is at hand (Rom. xi. 21) and unto Israel the dominion shall return. (Micah iv. 8.)*

*The apostate Julian sought to plant the children of this people in the seats of their fathers, in despite of that holy faith, one of the external evidences of whose truth was, that their house was left unto them desolate, until they should say, " Blessed is he that cometh in the name of the Lord" (Matt, xxiii., 88, 9). But is it anywhere declared in the word of our God, that the children of Israel, scattered and pooled, humbled and dispirited, impoverished and broken down, should not be presented as an offering in faith to Jehovah of Hosts in Mount Zion, that there may be pleaded with face to face by the God of their fathers (Ezekiel xx., 13) that there the veil may be rent (Isaiah xxv. 7) which is over their hearts (2 Cor. iii. 15) that there they may look on him whom they have pierced? (Zech. xii. 10). Your attention, high and mighty ones, is directed to the recorded fact that such an offering is expected. And before that full and final gathering which follows the judgment poured out on all the earth (Isaiah lxiii. 15, 16, 20) a power, and that power a northern one. (Jer. iii. 12, xxxi., 6, 9, xxiii., 7, 8 - Isaiah xliii., 6, xlix., 12) shall be employed to lead a people wonderful from their beginning hitherto-a nation expecting and trampled under foot whose land rivers have spoiled, unto the name of the Lord of Hosts in Mount Zion. (Isaiah xviii). These designs and purposes of the Lord God of Israel, King of Kings and Lord of Lords, are declared unto you, high and mighty ones, his servants (Dan. v. 23) that you may ponder them, and know His will, from the voice with which He is about to speak unto nations and unto men (Haggar ii. 6-Isaiah 10) for the time is at hand (Rev i. 3.)*

*Your wisdom hath been exercised to mark the boundaries of kingdoms, and to define the limits of empires; and has not the aggressor overleaped all barriers, and the strength of treaties snapped asunder as low? And why ? Because when the Almighty awarded to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children*

*of Israel (Deuteron, xxxii. 7,8). Byan unrepealed covenant, the Lord God declared unto Abraham, concerning the land of Palestine, " Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates" (Genesis xv. 18). This gift was ratified unto him for an everlasting possession, and to his seed after him, when the Almighty gave him his covenant, and changed his name to Abraham (Genesis xvii. 4, 8)". For the purposes of infinite wisdom fast hastening to maturity, the Lord God hath scattered his inheritance to the four winds of heaven. But hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattered Israel will gather him, and keep him as a shepherd doth his flock (Jer. xxxi. 10).*

*As the spirit of Cyrus, King of Persia, was stirred up to build the Lord's Temple, which was in Jerusalem (2 Chron. xxxvi. 22,23). who is there among you, high and mighty ones of all the nations, to fulfil the good pleasure of the holy will of the Lord of Heaven, saying to Jerusalem, " Thou shalt be built" and to the temple " Thy foundation shall be laid?" (Isaiah xliv. 28). The Lord God of Israel be with such. Great grace, mercy, and peace shall descend upon the people who offer themselves willingly; and the free offerings of their hearts and hands shall be those of a sweet-smelling savour unto Him who hath said, "I will bless them that bless thee (Gen. xii. 3), and contend with him who contendeth with thee" (Isaiah xlix. 25).*

*The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, he with you all. Amen.*

*Signed and sealed in London, 8th of January, in the year of our Lord 1839, in the name of the God of Abraham, and Isaac, and of Jacob, on behalf of many who wait for the redemption of Israel.*

*(Copy 1.)*

*London, January 22, 1839.*

*May it please your Majesty have the high honor of laying at your Majesty's feet the accompanying memorandum relating to the present condition and future prospects of God's ancient people, the Jews. Your Majesty's pious feelings, I doubt not, will be excited to give the Scriptural hopes and expectations therein set forth your earnest attention, considering the high station which it hath pleased Almighty God to call this Protestant land to, as the great seat of the Church.*

*According to the petitions of this peculiar people at a throne of grace, that in your Majesty 'r reign "Judah may be saved and Israel dwell safely," is the prayer of your Majesty's dutiful subject and servant.*

*Her most Gracious Majesty Victoria,*
*Queen of Great Britain and Ireland.*

*(COPY 2.)*

*My Lord - I have the honor of transmitting through your Lordship a document which it is the desire of some of Her Majesty's subjects should be laid at Her Majesty's feet, relating to the Scriptural expectations of the church connected with the restoration of the Jews to Palestine, the land of their fathers.*

*I am induced to solicit your Lordship's good offices as being the medium of communicating this document to Her Majesty, as the substance of it relates to the present rights of an ally of this country namely, the Sublime Porte.*

*But I would respectfully press upon your Lordship's attention, that, in holding forth the Scriptural hopes of God's ancient people, those who emanate the accompanying document, never for one moment dream of political force to accomplish the end desired.*

*When the hour comes of Israel's planting it, doubtless Almighty God will not fail to raise up chosen instruments, who, with willing hands and hearts, shall accomplish the good pleasure of His will.*

*If we are wrong in the course we have taken to bring this memorandum before Her Majesty, we will be happy to be set right. Should your Lordship undertake the duty, desiring the glory of God in this matter to be furthered, the Lord God of Israel will not be slack to reward the labour of faith and love proceeding from a desire to honour his name.*

*I have the honour to be, &c.*

*The Rt. Hon. Lord Viscount Palmerston.*

*LORD PALMERSTON'S ANSWER.*

*(COPY, NO. 3.)*

*Foreign-office, March 14, 1839.*

*I have to acknowledge your letter of the 13th of January, enclosing a letter and memorandum from some of Her Majesty's subjects, who feel deeply interested in the welfare and future prospects of the Jews; and I have to acquaint you, that I have laid those documents before the Queen, and that Her Majesty has been graciously pleased to receive the same.*

*I am, &c. PALMERSTON.*

*(COPY, NO. 4.)*

*London, January 22, 1839.*

*[Forwarded from the Hague.]*

*Sir-At a season at which your Majesty is called*

*upon to assume a defensive attitude against the encroachments of that system of apostacy which has proved itself hitherto the most determined enemy to the church of our Lord Jesus Christ - having gathered fresh strength from its repose, and audacity from the lawlessness of the age in which we live - it is a privilege, as it is my humble duty, to lay at your Majesty's feet the accompanying document, which testifies of the approach of Him, who, with the Spirit of His mouth and the brightness of His coming, shall overthrow the Man of Sin, and bring to an issue the assumption of the church and Court of Rome.*

*May the Lord God of Heaven strengthen your Majesty's hands ; may HIs wisdom and grace richly endow you in the present struggle, and may your Royal house and line be found amongst the number of those who are faithful unto the end, that a crown of life may be your and their joyful exchange for the anxieties and cares which encircle royalty; in the personal absence of Him upon whose lips grace and truth are poured, and whom the Lord God Almighty hath highly exalted, giving him a name that is above every name - the Prince of the Kings of the Earth.*

*Sire, with the deepest respect, believe me your Majesty's dutiful and obedient humble servant.*

*His Majesty Frederick William, King of Prussia.*

*The Answer.*

*(Copy, No. 5 )*

*I La Haye, le 13 May, 1839.*

*Monsieur, Le Roi, mon auguste maitre, ayant recu la lettre et le memoire que vous avez bien voulu lui addresser, en date du 22 Janvier dernier, et quit lui ete remis par son Ministers Plenipotentiars pres la Cour Néerlandaise, a daigne charger sa mission á la Haye de vous exprimer sa haut reconnaissance.*

*En m' acquittant de cet ordre, j' ai l' honneur de vous prier Monsieur, de vouloir bien agreer l' assurance de ma consideration distinguee,*

*Le Chargé d' Affaires de Prusse,*

*COMTE DE WESTPHALEN.*

*Monsieur-, Londre.*

*Letters of similar tenor follow, addressed to the Kings of Sweden, Hanover, Denmark, the Netherlands, Wurtemberg, and the President of the United States, to which no answers are appended.*

*TO THE EDITOR OF THE TIMES.*

*SIR, Every right-minded person must feel gratified at the general expression of interest in the Jewish nation which has been elicited by the recent sufferings of their brethren at Damascus. It is to be hoped that the public feeling will not be allowed to evapo-*

*rate in the mere expression of svmpathy, but that some effectual measures may be adapted to prevent a recurrence of these atrocities, not merely in our own times, but in generations yet to come. We must not forget, when giving uttered a to our indignation at the late transactions in the east, that but few centuries have passed since our country was the scene of similar enormities on a far larger scale. What reader of English history does not recall with shame and sorrow the wholesale tortures, executions, and massacres of the Jews who had sought shelter here, or is he can estimate the amount of property seized and confiscated, or the number of hearts wrung by the endless repetition of cruelty and injustice ? If in England they have till lately been thus treated, how can they look for more security elsewhere? Instead of wondering that they should become sordid and debased, the only cause for surprise is that any should rise to intelligence and respectability. Subject to the caprice and cruelty of any nation among whom they may dwell, fleeing from the persecutions of one only to meet with like treatment from another, having no city of refuge where they can be in safeguard, no single spot to call their own, they are in a more pitiable condition than the Indian of the forest, or the Arab of the desert.*

*" The wild bird hath her nest, the fox his cave,*
*Mankind their country, Israel but the grave."*

*Is this state of things always to continue? They think not. Though many hundreds of years of hope deferred might have been enough to quench the anticipations of the most sanguine, they still hope on, and turn with constant and earnest longing to the land of their forefathers. Their little children are taught to expect that they shall one day see Jerusalem. They purchase no landed property, and hold themselves in readiness at a few hours' notice to revisit what they and we tacitly agreed to call " their own land." It is theirs by a right which no other nation can boast, for God gave it to them, and though dispossessed of it for so many ages, it is still but partially peopled, and held with a loose hand and a disputed title by a hostile power, as if in readiness for their return.*

*There are political reasons arising from the present aspect of affairs in Russia, Turkey, and Egypt, which would make it to the interest not only of England but of other European nations, either by purchase or by treaty, to procure the restoration of Judea to its rightful claimants. About a year since, I heard it said by a German Jew, that a proposal had*

*some time before been made by our (then) Government to the late Baron Rothschild, that he should enter into a negotiation for this purpose, and that he declined, assigning as a reason, " Judea is our own ; we will not buy it, we wait till God shall restore it to us." The desirableness as well as the possibility of such a step seems daily to become more evident, but England has lately proved that she needs no selfish motives to induce her to discharge a debt of national honour and justice, or to perform an act of pure benevolence. The one now suggested would not, judging from appearances, cost 20,000,000 of money, or be unaccomplished after 50 years of exertion, or be so vast and so laborious an undertaking as the extinction of' slavery throughout the world. It would be a noble thing for a Christian nation to restore these wanderers to their homes again. It would be a crowning point in the glory of England to bring about such an event. The special blessings promised in the Scriptures to those who befriend the Jews would rest upon her, and her sons and daughters would sit down with purer enjoyment to their domestic comforts when they thought that the persecuted outcasts of so many ages had, through their agency, been replaced in homes as happy and secure as theirs. Hoping that some master mind may be led to take up this subject in all its bearings, and to form some tangible plan for its accomplishment, and that some Wilberforce may be raised up to plead for it by all the powerful and heart-stirring arguments of which it is capable,*
*I am, Sir, your obedient servant.*
*AN ENGLISH CHRISTIAN.*

*https://trove.nla.gov.au/newspaper/article/8751473?browse=ndp%3Abrowse%2Ftitle%2FC%2Ftitle%2F24%2F1841%2F02%2F23%2Fpage%2F671489%2Farticle%2F8751473*